THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Death of Moses.

"No man knoweth of his sepulchre unto this day."

He gazed o'er all the scenes below,
The mount on which he stood,
Where rivers in their silv'ry flow
Hied on to ocean's flood;
Where harvests waved o'er many a field,
That glitter'd like a warrior's shield
Of richly burnish'd gold;
Where summer zephyrs softly swept
Through woods with verdure deck'd, and wept
That he might *but* behold.

But when he thought how greenly there
His people's homes would stand,
How soon the melody of prayer
Would swell from all the land;
What myriads yet to be would breathe
The perfumed air, reclined beneath
The vines their hands did rear—
A smile, like some lone star-beam blest,
That quivers on a wave's white crest,
Illumed the prophet's tear.

He died—unbent his noble form,
Unquench'd his glorious eye,
Though many a vanish'd winter's storm
Had coldly swept him by;
No fell disease, whose venom'd sting
Hath poison'd oft life's purest spring,
Had made that form its prey;
So when at last death's angel came,
Sternly from out an iron frame
The life was wrung away.

He slept—a chosen few convey'd,
Restoring earth her trust,
His ashes to a verdant glade,
And left them—dust to dust.
No pilgrims came in after-years
With sorrowing hearts and gushing tears;
No storied tomb or stone
To other ages marks the spot:
His sepulchre, by man forgot,
To God is only known.

Oh! thus—upon my sight expand,
When life's brief space is fill'd,
Some glimpses of the promised land
Death's darkling paths to gild;
Some hopes, if I alas! must grieve
The world in darkness veil'd to leave,
That soon that moon will shine,
When all the tribes of earth shall haste,
Pale pilgrims o'er this dreary waste,
To seek the realms divine.

Thus, too, when the last sands depart,
And through its wonted track
The life-tide to the quivering heart
Is coldly hurrying back,
The mental eye unquench'd nor dim,
The soul unbowed—unsear'd—like him
May I return to rest:
And if, where waving tree tops close,
Loved hands may yield me to repose,
I shall be doubly blest.

And what if cold oblivion's shade
Around my tomb must fall,
And none, as generations fade,
My memory e'er recall?
That slumber will not be less sweet
Because no lips my name repeat;
For oh! what were it worth
To be remember'd e'en a day
When all we loved have passed away,
And perish'd from the earth.

B. D. W.

New-York, January 24th, 1836.

THE CHURCHMAN.

From the (London) Christian Observer.

CHURCH OF IRELAND.

Again have we to bring before our readers the afflicting circumstances of our reverend brethren in Ireland. The severe privations under which they have suffered by the wholesale robbery committed upon them, are not only unabated, but are of necessity greatly increasing, in proportion to the length of time during which they have been deprived of their tithes. A committee was formed at London-house in January, 1833, for their immediate relief, pending the settlement of the tithe question by the legislature, and more than £50,000 were speedily raised on their behalf. The Archbishop of Armagh, the Primate of all Ireland, consented to become the medium of intercourse between the Committee and his Most Reverend and Right Reverend brethren in Ireland, through whom constant and essential aid has been rendered to the suffering clergy of their respective provinces and dioceses, according to the exigences of their several cases. The local information and sympathizing watchfulness of each prelate have thus caused the public bounty to find its way immediately to the points of the greatest pressure, without any violation of individual feeling by publicity. His Grace the Archbishop of Armagh has always been authorized to draw upon the fund as might be necessary; and every archbishop and bishop has been in constant communication with him; so that the aid rendered has been as prompt and efficient as circumstances would allow. This fund, however, is now nearly exhausted; the relief, though silent and unostentatious, having been effectively going on during the whole time; and it would have been exhausted before, but for the great reluctance with which the Irish clergy were at first induced to accept assistance, and the honorable desire of the Primate and his Episcopal brethren to use the fund with due consideration, as conscientious stewards of the public bounty, so as to employ it to the best advantage, and in a manner the most satisfactory to the clergy and the contributors.

As the distress has not been of a temporary nature, this judicious forethought has caused the fund to be a greater and more permanent blessing than if it had been impatiently divided at once, and no reserve left for continued and heavier suffering. But it is now, as we have said, nearly exhausted; and as the distress continues and increases, it is necessary to renew the application to the public; and a meeting is to be held at Freemasons' Hall for that purpose on the 3d of December, at which his Grace the Archbishop of Canterbury will take the chair. His Grace, it is well known, has exhibited from the first a most lively and sympathizing interest in the afflictions of the Irish clergy, and has presided at the meetings of the Committee when his convenience allowed. In the mean time, the public have taken up the matter with great affection and liberality in various parts of the country, and various local meetings have been held in furtherance of the object. It may be considered of little consequence through what channel the relief reaches its destination, so that it find its way promptly, equitably, and in such a manner as is most agreeable to the feelings of the clergy;—but as it is a national fund for a public object; and, moreover, as responsibility is required without publicity; and as justice, both to the contributors and to the Irish clergy, requires that the relief should flow in equable and not partial streams, so that there shall be no occasion for supposing that one portion of the island is better irrigated than another; it is doubtless, on every ground, the most satisfactory method of disposition to make the constituted order of the Irish Church the basis of the arrangement. The published subscriptions show that the Primate has placed the sums remitted personally to himself in Ireland, to the general account of the London Committee; and it may be presumed that other prelates have in like manner accounted to his Grace for what they have received and disbursed, so as to prevent the inconveniences we have mentioned, and in order that the nation may in the end know the aggregate amount of the subscriptions, and be satisfied as to the manner of their distribution.

It might have been hoped that this renewed appeal would not have been necessary, but that an act would have passed last session to give to the Irish clergy, a much diminished indeed, but a certain and peaceable, income, in lieu of their tithes. But this hope was frustrated by the mournful annexation of the spoliatory and pro-Popery clause of appropriation. The clergy are therefore thrown back upon Lord Stanley's Act, by which, in the case of annual tenants-at-will, and of leases granted since November, 1833, the tithe falls, not on the occupant, but on the party who holds the higher estate, and so on up to the freehold; and as the great land-owners are for the most part Protestants, there ought to be no difficulty in recovering tithe in such cases without any new act giving a bonus to the landlord. But old leases do not come under Lord Stanley's Act; and in the cases which are included, there is for the most part an iniquitous spirit of robbery abroad; so that large bodies of the clergy are obliged to bring actions in the superior courts; and a lay fund has been honorably and munificently raised in order to enable them to do so. The courts cannot but decide in their favor; but in the lawless condition of Ireland, and with a government hostile to the Protestant Church, a legal decision does not of necessity lead to an execution of the sentence of the court; and an anti-tithe fund is being raised to indemnify the law-breakers for any loss they may suffer by judicial decisions. That the clergy, under these circumstances, will succeed in recovering their dues, we rather hope than predict; but in the mean time, in any case, their pressing necessities require relief; and it adds to the pleasure of aiding them, that the spirit which they have evinced under their sufferings, and the piety and Christian zeal which have so remarkably of late abounded among them, show that "they are worthy for whom ye shall do this." We have received numerous letters, detailing cases of extreme distress—respectable families living for months upon potatoes, with only a herring occasionally to season them, and meat an unknown luxury; other families broken up and dispersed among friends;—wives and children unable to attend church for want of shoes and decent clothing;—life insurances lapsing;—illness, accompanied by want of its ordinary reliefs, and inability to defray medical expenses;—but we forbear thus particularizing, for our readers, we feel assured, need no such details to awaken their Christian sympathies.

From Dr. Coit's Inaugural Address.

PRIDE OF INTELLECT—RELIGION A SCIENCE.

We have seen how the possessor of intellect sometimes refuses allegiance to his Sovereign. He sometimes permits this intellect to betray him, not only into disobedience, but a most unnatural pride.

I say unnatural, for it seems most strange, that illumination of intellect should lead it astray from the great source of all light; and yet we know, in the significant phrase of the poet, that there is a light

> "Which leads to bewilder, and dazzles to blind."

Science learns a little of what may be known, learns a little more than *turba sine nomine* which surround her, and forthwith she thinks the whole horizon of knowledge in view, and that she need know no more. Alas! how incongruous and dishonoring the persuasion, that the science of this world should make its votaries think the science of another visionary or fruitless. This life is but the childhood of existence: death, as one has beautifully expressed it, is but the dying of all that is mortal, that nothing but life may remain. Oh surely we cannot know enough for ourselves, if we would know that only which will last us for but threescore-and-ten brief years; and He who made us, was for once untrue to his wisdom, if he formed us so, that all we know of his works should keep us aloof from himself, and make us forget the dignity of our origin, and the glory to which such an origin may bid us aspire.* Yes, it is a solecism to imagine science and religion incompatible: in its true sense, one is but the elder sister of the other. It is a grievous solecism; by the great names of Copernicus and Erasmus, of Paschal and Euler, of Bacon and Hale, of Kepler and Newton, of Aguessau,† Haller and Locke—laymen every one of them—I pronounce it so. O ye sons of light, and wisdom, and glory, how, when ye bring your highest honors to the footstool of Him who made you, and made you what you are, how does your homage put to shame that cold imperturbable pride, which forbids a generous acknowledgment of indebtedness to the Fountain of all knowledge, truth, virtue and joy. Flattery may tender such pride purple and fine linen: sincerity must ordain it sackcloth and ashes.‡

Be it not then our melancholy mistake to suppose, that because our native powers and education may give us, so to speak, a wider range in the universe, and allow us to walk abroad whither others cannot follow, over the boundless realms of the ever and every where reigning King, that therefore we are privileged to wander away from him with freer license. This were a monstrous perversion of liberty, given as a boon to make us happy and useful, and kindly promotive of the happiness and usefulness of others. Science should be but a new tie, to bind us to the great centre of creation, the throne of universal intelligence and love; and all that we may know of this world should only make us willing, and anxious, and gratified, to know all that we may of another, whose dawn will ere long break. There is nothing but a presaging conscience, nothing but the forebodings of unforgiven transgression, to make the dim future dreadful; there is every thing else to make it full of sweet hope and assuasive promise. "The sting of death is sin," says Sir Henry Halford, a late medical philosopher, who has probed the secrets of dissolution with steady fortitude: thus bringing the asseveration of Scripture to the strong test of fact, and sealing its solemn certainty. But religion is, philosophically speaking, the best of all schemes to take this sting away; and to this science, as the example of its purest and profoundest votaries shows, is any thing but an alien and a foe. Nay, religion is itself a science, offering wider scope, busier occupation, and intenser pleasure than any other system which bears this reverend name. They profane reason who suppose religion is not a science; for, says a deep philosopher, speaking of its completeness, order, and beauty, "Theology is like a heaven, which wants not more stars than appear in it, but we want eyes quick-sighted and piercing enough to reach them." And as the same sagacious and profound thinker elsewhere maintains, it is a most unhonored science; for says he, speaking of its text-book, "As poets and astronomers have fancied among the celestial lights that adorn the firmament, bears, bulls, goats, dogs, scorpions, and other beasts; so our adversaries impute I know not what imaginary deformities, to a book ennobled by its Author with many celestial lights, fit to instruct the world, and discover to them the ways of truth and blessedness." §

Yes: religion is a science, and the only one whose foresight man will finally eulogize; for it is the only one which thinks of him, as calculated for a loftier destiny than the brutes that perish. It is the only one which provides aliment for the mind, when our interest in the whirl of passing transactions shall expire, when the usefulness of all we know of this world shall be no help, amid the new and overawing grandeurs of eternity. It is the only one which kindly takes us by the hand, and showing us how the treasures of human wisdom must, like our gold and silver, be left behind, points us to the depths of unexplored futurity, and whispers the lament of the dying Grotius, "*Heu! vitam perdidi, nil operose agendo,*" or the holy caution of St. Jerome, "*Discamus in terris, quorum nobis scientia perseveret in cœlo.*"

Such a science deserves to live; and it will live, when many a one, which the wise in their own conceit think its rivals, shall have been drowned and lost in the sullen flood of oblivion. There is in it, as the Pope said of Hooker's immortal work on church polity, "seeds of eternity," and it will germinate, expand, and bloom amid higher and brighter scenes. The sublime language of the soliloquist foretels its destiny:

> The stars shall fade away, the sun himself
> Grow dim with age, and nature sink in years;
> But thou shalt flourish in immortal youth,
> Unhurt amid the war of elements,
> The wreck of matter, and the crush of worlds.

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* A philosopher once expressively compared the knowledge of the human and of the divine mind, with the light in a drop of dew, and with that which fills the solar system. And yet science, when selfish, would confine us to the light of the dew-drop!

† The celebrated chancellor of France, who "never passed a day from his childhood without reading some part of the holy Scriptures; and he was often heard to say, that it was the balm of his life."—New Biog. Dict. i. 151.

‡ Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat habetur.
Juvenal.

§ See Boyle's Works, 4to. ii. 207. Such is the tribute which philosophy, when she does not forget herself, can pay to revelation. It was once my privilege to hear a most distinguished jurist endeavor to show, that do other sciences as they might, law had always recognised and honored Christianity. He said, among several things, that by immortal usage, the holy days of Christians were *dies non juridici.* "The Christian religion," says an eminent law professor, "is part of our common law."

From the British Magazine.

THE SICK PENITENT.

Sin such as his could not be embalmed in apathy. Solitude and conscience, under God's blessing, soon began their work. Remorse came over him; thoughts that he had suppressed sprang up from their torpor. The body soon shared in the suffering of the mind; and, at the time that I was sent for, he was described to me as laboring under weakness of body and agony of soul, such that, while he shrank from death with horror, he was weary of life, and would rather die. Considering, then, the condition in which he was, and the causes which had led to it, my hesitation, in approaching such a case can excite no surprise. As I had promised, I went. I felt more and more acutely as I approached his house. I entered it, I am not ashamed to confess, with fear and trembling. But much as my imagination had been at work, to the moment of my entering the sick room, it had fallen far short of the reality. I have since seen a convict, when the certainty of his fate was announced to him: but, harrowing as it was to see a strong man stricken down like a child by the tidings of death, and weeping, helplessly, like a child, too, at his doom, it was nothing to that which I saw in William Robinson. His restlessness and agitation were such, that every particle of his body seemed absolutely in motion; he was wasted away miserably, and there was a haggard expression in his eye which I can never forget. He breathed hard; and, as I opened the door, the moaning that fell upon my ear had an effect which I cannot describe.

As I entered, a young woman, his sister, rose from the bedside. The moment his eye caught me, he spoke. 'I am glad you are come. I have long wished to see you, Sir. Oh, Sir, I am so wretched!—What can I do for comfort?'

I sat down near him; and, as I was silent for a time, he went on to say, that though I might have heard of the life that he had led, I did not know its real depth of wickedness. He spoke in the bitterest words of self-reproach of his conduct to the woman whom he had unfeelingly deserted; and of his hard-hearted indifference at her death and her funeral. 'But since that time, Sir,' he continued, 'I have been able to see nothing but her corpse in the grave. I have it always before me. It was my hand that laid her low. What would I give, that I could raise her up again! Can I ever be forgiven for such sin as mine?'

Here he became exhausted by the vehemence of his utterance; but, while he had been speaking, there was something so despairing in his manner—such utter broken-heartedness in his tone and voice—that I could scarcely master myself so far as to prepare to act in a scene so new. I knelt down, and besought him to strive to join me in prayer. He shook his head doubtingly, but I did not delay any longer. I poured forth, under feelings before strange to me, that beautiful prayer provided by the Church '*for persons troubled in mind or in conscience.*' As its scriptural supplications fell, one after another, upon his ear, he became somewhat more composed; the tears rolled down his cheeks; and, when it was finished, he laid quietly looking at me, with evident expectation that I should now speak.

I rose from my knees. I felt a strong hope that a real conviction of the fearful offence which he had given to God by his sins was felt by the poor sufferer who was stretched before me; and I asked him if he had been able to join in the prayer which I had just offered up?

He was silent for a time, from the depth of his emotion rather than from terror,—he was now softened and chastened.

'Yes, Sir,' said he, 'I felt every word of that prayer. But I have sinned greatly against God!' and he looked inquiringly at me, as if to sound for hope.

I then, without saying another word, read to him the fifteenth chapter of St. Luke, commenting on each parable as I proceeded. I have since found, indeed, in a parish that forms a melancholy contrast, both in numbers and the condition of the poor, to W——, that the beautiful parable of the prodigal son is, under God's blessing, one of the most fruitful sources of instruction to the sick. Addressed to those who, despite of early vows, have fallen away into a careless or sinful life, I know no portion of Scripture which so fully sets forth, on the one hand, the joy of a merciful Father in forgiving and blessing a repentant son, and, on the other, demands, *previously*, those two grand steps—a *deep sense of sin*, and a *hearty resolution to forsake it*,—as indispensable on the part of the returning offender. But I go to our sick sufferer again. Having shown him plainly the scope of the parable of the prodigal son—'But,' said I, 'glad as the father in the parable was to receive his returning son, and glad as God is to receive every repentant transgressor, mark! I beseech you! mark the conditions required in each case. You may gaze with joy and gratitude on so glorious a display of mercy; but that mercy will be yours only if you feel that you are a sinner, and if you resolve, by God's grace, to forsake your sin, and amend your life. Are you, then, persuaded that you are a sinner?'

'God knows, Sir, that I am.'

'But if it please him to restore you to your former health,' said I, 'what would you do?'

'I would live a different life, Sir, by his help. I would pray for his help, and I would endeavor to do his will;' and his tears showed that he felt every word he uttered.

I now pressed upon him, as strongly as I could, reflection on the whole scheme of redemption planned by an all-wise and all-merciful God. I bade him, as he repented of his sins, turn to his Father for pardon, and offer, through the mediation of the atoning Son, his prayers at the throne of grace. He heard me with fixed attention; and having once more prayed with him, I took my leave.

I found, in subsequent visits, that the change for the better was going on. In his sister, too, (and how often, in the performance of our ministerial duties, do we observe the unobtrusiev action of woman's religious feelings,) he had found one who calmly but affectionately spoke to him of those momentous concerns in which man's eternal welfare is wound up. She read to him the Bible—she talked with him of its promises to the true penitent—she prayed with him, through their common Saviour, to God. He was sinking evidently in body, but he was, I trusted, rising gradually in spirit, so that it might be said of him that, 'the more the outward man decayed, so much the more was he strengthened by the Holy Spirit in the inner man.'

At last, meek and humble, but with the joy of a faithful penitent, he partook of the communion of his Master's blessed body and blood. By his bedside knelt, besides his sister, the father of her whom he had sent to an early grave. To see that father grasp the dying man's hand, and again and again declare his forgiveness of the past—to see hearts thus knit together in the strong and perfect bond of charity—to see the glow of joy spread over the countenance of the sick man's sister—and his own features, down which tears ran—tears too sacred for aught but the deepest reverence—all this was affecting enough. But to hear him, who felt himself to be speaking under the very gaze of the Almighty, breathing forth confession, and prayer, and thanksgiving, in those tones which only they who have much frequented the dying bed can imagine, was so affecting, that my voice faltered with emotion as I pronounced the final blessing,—final, perhaps, on earth, in the fullest sense, to the dying man himself.

He lingered, however, a few days longer, but for the greater portion of that time almost in a state of insensibility,—and a grateful letter from his sister announced the close of this trying scene.

From the North American Review.

INFLUENCE OF THE CHURCH IN ARRESTING THE PROGRESS OF WAR.

Remember that the invading barbarians were pagans, emphatically so, and the professors of a superstition of drunkenness and blood; and that the first glimmering of civilization discernible among them, dates from their conversion to Christianity. Remember, also, that the Christian religion, in contrast with most other forms of worshipping God, discountenances the shedding of blood, either in sacrifice or war. That is, viewed in the light of a moral code, Christianity is a pacific system. Hence, upon the conversion of the barbarians to Christianity, that effect instantly followed which it was natural to anticipate; a mitigation of the universality and ferocity of war, as previously waged all over Europe. Then began the custom of appealing to peace, as the means of sparing the effusion of blood. The Emperor Charlemagne cites the texts of Scripture upon this point in his Capitularies, just as our Puritan forefathers did with reference to ordinary crimes, in the laws of the colony of Massachusetts Bay. But the Church did not content itself with good maxims, the inculcation of anti-belligerent doctrines merely in words. It cast about successfully for the means of innovating practically upon the existing usages of war.

To this end, it began by establishing that *Pax Ecclesiæ*, Peace of the Church, which figures conspicuously in all the early laws of the barbarians, of whatever tribe or locality; that is, the prohibition of acts of violence in churches, monasteries, and other places consecrated to the worship or service of God. "We have all one heavenly Father, and one spiritual mother, which is the Church," says the law of the Saxon Æthred, "and therefore, we are all of us brethren; and the peace of the Church is the great peace to be cultivated by a Christian." Having thus obtained an immunity from war in behalf of certain places, the Church next betook itself to procuring it for certain days, being the Lord's day, and other chief holydays traditionally observed by the Roman Church. To enforce the prohibition of warfare and other worldly acts on those days, it was ordained that those who transgressed it should be deprived of Christian privileges, in life and after death. A remarkable incident rendered the efforts of the Church, in this particular, conspicuous. It was pretended that a bishop in Aquetaine received a message from God, enjoining peace, under the immediate penalty of divine vengeance; wherefore ensued the *Treuga Domini*, or Truce of the Lord, a complete cessation of hostilities for the space of seven years; and the Church availed itself of the occasion to re-enjoin the perpetual immunity of the chief holydays, including three days of each week, from the evening of Thursday to the morning of Monday, so as to include the days of the passion and the resurrection of Jesus Christ. And associations of barons bound themselves by treaty or deed to keep the conditions of the Treuga Domini. In obedience to a similar pretended revelation, the prelates and barons of the south of France assembled and made a league called the Brotherhood of God, for the purpose not only of observing, but of enforcing peace. Their example illustrates the humanizing influence of the tenets of Christianity upon the international relations of Europe. Its influence, as a visible institution, was yet more important, as displayed in two ways—in the authority exercised by the Pope, prior to the time of the Reformation, and in that of the Œcumenical Councils.

American Advocate of Peace.

COMMUNICATIONS.

For the Churchman.

SERMONS ON SOCIAL AND CIVIL DUTIES.

By Hubbard Winslow.

Men are accustomed to say of a great and original thinker, a distinguished philanthropist, or Christian philosopher,—he is before the age: in other words, his reflections are worthless, his philanthropy useless, and his philosophy productive of no benefit to man. But the writer whose sermons are the subject of these remarks, is not liable to this expression of the world's regard. He has not attempted things impossible; but content with Christian truth unimproved, and morality not sublimated, has chosen the old paths and walked therein.

Mr. Winslow's discourses engage attention, and command deference; he has no apology to make for the advancement of new opinions; but with the consciousness that he is sustained by Divine wisdom, as well as human experience, combats boldly the spirit of the age, and shows its opposition to the spirit of the Gospel.

He adopts as text to his first discourse, these passages of Scripture: "Where the spirit of the Lord is there is liberty," (2 Cor. iii. 17;) "That they all may be one," (John xvii. 32.) Upon these he founds his considerations of union and freedom; and asserts his great principle, "The law of the living spirit of the Gospel." The spirit of the Gospel he defines, "Benevolence, sincere and universal;"—perhaps love would have been more definite, as that is the soul of benevolence. This principle, he says truly, is alone adequate to perfect and perpetuate all genuine liberty and union, both in Church and State. Liberty he defines "the condition of a mind rising from the dominion of selfishness and prejudice, emancipated from internal bondage, standing erect toward heaven, and animated with its spirit;"—and union as "oneness of affection and aim. An elective moral affinity, extending through the ranks of celestial beings, entering and possessing human minds, uniting God, angels, and men in a bond of common union."

But this cannot be elective absolutely. Love is the essence of the spirit of every created intelligence, and the essence of its source in Deity. It necessarily unites all souls to each other and their source. Hence it cannot be said to enter, because it is inherent universally.

"It is not, however," continues our author, "apprehended that all churches, all political parties, all nations, are ever to put on precisely the same form, much less to be melted into one body. All fatal error will be abandoned, but distinct churches, various ecclesiastical forms, tenets unlike in unessential particulars, will, perhaps, survive as long as time. So also, different politics, various forms of government, sectional and national peculiarities, may always exist; it is probably best they should. While there will be enough of diverse opinions, discussions, inquiries on the various topics of religion, science, arts, government, to prevent the mortal elements from settling into a stagnant calm, they will still be so tempered with the spirit of the Gospel as never to rise into an angry tempest. If men do not all agree to think exactly alike, they will agree to differ and love each other still."

Now, I think it extremely problematical, that "the mortal elements" will ever settle into stagnation; much less that this catastrophe will be brought about by want of "diverse opinions, discussions, inquiries on the various topics of religion;" nor can I conceive of Christian union, in a multitude of sectaries, not thinking alike upon fundamental points, and occupied in "diverse discussions on the various topics of religion;" assembling in "distinct churches," under "various ecclesiastical forms,"—animated though they may be by "the spirit of the Gospel,"—and, by some mysterious process, made "to differ and love."

Again, he obscures his conceptions by the confusion of religious and secular polity. The one is wholly divine; in the other, though his right to govern is vicarious, man is left to his own wisdom as to the mode.

There can be but one divine polity; and until all are again united under that regimen, Christian union (in my judgment) cannot exist.

Be the progress of dissent from that polity as extensive as it may, its unity must ever exist; for it is divine, indefectible, eternal.

But Mr. Winslow is in the ranks of separation; he is an advocate of the system of those reformers, who in their zeal to escape one evil, engulfed themselves in another; and because in their judgment, the Church was corrupt, "unchurched" themselves.

He does not anticipate that Congregationalism will be the centre of Christian union, and honestly preferring its peculiar tenets, is willing to hope that there may be union without unity. But I have already trespassed upon my reader's consideration in noticing the first discourse; and shall reserve any further reflections for another occasion,—concluding with our author; "Under the reign of such a spirit, religion must enjoy unprecedented prosperity; for nothing has so retarded its progress as the deficiency of this in the Christian Church. Nations must prosper, our own nation become glorious and lasting as the sun and stars; for nothing destroys nations, nothing endangers our own, but the opposite of this spirit. Literature, science, arts, must prosper; for nothing so narrows down and vandalizes the mind, as that dominion of prejudice and passion which this spirit tends to remove. It is under such a reign, therefore, that primeval paradise is again to blossom.

Φιλαρχαιος.

Schenectady, 11*th January.*

For the Churchman.

FAITH.

'Without faith it is impossible to please God.' With it, then, as we may fairly infer, and as we otherwise know, we shall certainly find acceptance in his sight. How easy are the terms of life! Believe in a God of infinite truth, confide in One of unbounded goodness and all power; trust Him whose word has never failed, whose ability to bless has never known resistance, save in the stubbornness of those whom he would benefit: do these things and you shall never be moved. Had we been required to doubt the veracity or goodness of God, as the condition of life, then might our salvation seem difficult: for who could *truly*, who, unless he would belie his reason, and scorn all proof drawn from the creation around, could heartily doubt that God is perfect love, and perfect faithfulness to all that wait upon his favor? Is it not surprising that the devil, though he be the father of lies, should have so imposed upon any human being as to shake his confidence in God, and produce that cheerless state of unbelief which is most common in the minds of men? Had reason formed any part of the weapons with which he has assailed the human spirit, he must have defeated himself at every moment. It is only by means of our baser passions, that he has ever produced that utter blindness which veils the glory of the divine grace from the multitude of unbelievers, ruined adherents of the god of this world.

'Without faith it is impossible to please God.' How can he be otherwise than vehemently displeased, when we so readily bestow upon every one else the faith that he is denied? We commonly believe each other: the ordinary transactions of this life could not proceed for a day without the exercise of this confidence. Every man is, at this moment, putting sufficient trust in his fellow-men to save him from everlasting death, if it could be transferred to his God and Saviour. Can they be pleased when unbelief degrades their credit below that of a mere man?

It can hardly be supposed that any reader will ask, 'But what is this to me?' Should the *heart* of any one (the reason cannot) prove so foolish, I shall only remind him, *if you please not* God *by the exercise of Christian faith*, the good will of a universe beside is wholly vain. You perish or ever.

C. S. A.

For the Churchman.

THE POSITIVE COMMANDS OF GOD.

By positive precepts, are meant those which, as far as we can see, arise not from reason or nature, but depend solely on the appointment of God. Such were circumcision, and sacrifices, and the passover under the old law; and such are the sacraments and confirmation in the Christian Church. Now, all the laws of God, positive and moral, stand on the authority of God; and the authority of God is equally opposed, whether we show our opposition by transgressing a positive or moral command.

Men are apt to think that the positive commands of God are merely arbitrary, and have nothing to support them but the sovereign will of God; but that moral commands, having reason and propriety in them, are more sacred, and their transgression attended with greater guilt than the transgression of positive precepts can be. Under this impression, we see many people who would shudder at the thoughts of living in any gross immorality, yet pass their lives in quiet and content, without paying regard to the positive institutions of God in his Church.

To suppose that God commands any thing from mere *will*, without regard to reason and propriety, is to think more disrespectfully of him than any decent person will be ready to own. The highest reason directs all he does, because reason in him must be absolutely perfect; and being under the direction of goodness which is infinite, is a certain assurance to us that the positive institutions of religion are as much founded in reason and propriety as any moral duties can be, and are as conducive to our advantage, though we may not be able to discern it.

That obedience to positive precepts shows greater submission to God, than obedience to moral commands can do, is certain. The reason and propriety of moral commands must strike every considerate person; and obedience is probably oftener paid to them, because they appear reasonable to us, than because the authority of God has enjoined them. By this means the principle of obedience is divided—part of it arises from the opinion we have of the reasonableness of the command, and the authority of God only comes in as a secondary motive. People who value themselves on their morality, and neglect religion, generally act on this ground; they do what they think is right because they see it is reasonable they should do so—it procures them a character for honesty and integrity—it promotes the peace and good order of society—but God is not in their thoughts, nor does his authority ever come into their minds. This is *virtue*, and as I have no wish to lessen its influence, I will not dispute its right to that appellation. But however *virtuous* it may be, it is not obedience to God. It regards not his authority as moral governor of the world, but arises merely from what is apprehended to be reasonable in itself.

With positive precepts the case is different. We see but in part the reason and propriety of them, and must trust to the divine wisdom and goodness that they are right in themselves, and proper for us. Here the motive to obedience can arise from nothing but the authority of God, and from a disposition to do as he directs. We believe he hath commanded them for our benefit, and we comply with them in humble confidence that as he knows what is right and best for us, he will accept our obedience, bless us in the use of them, and make them effectual to the ends for which his wisdom and goodness appointed them.

It is far from my design to depreciate moral duties, or to set obedience to positive precepts above them. Whenever they come in competition with each other, the positive must give way to the moral precept. This point our Saviour decided when he set works of mercy above the positive institution of sacrifice, quoting the Prophet Hosea to the Jews who condemned his disciples for relieving their hunger by plucking ears of corn on the sabbath-day, "I will have mercy, and not sacrifice," that is, rather than sacrifice. Hos. vi. 6; Matt. xii. 7.

But as these duties can but seldom interfere, and as the highest proof of our obedience to God must arise from the regard we pay to his positive institutions, let me recommend to the imitation of the reader the example of the holy Jesus, who, that he might fulfil all righteousness, submitted to the will of God in the baptism of John, though he neither needed nor would exercise that repentance which John's baptism required. Go then and do as he did—with honest and upright heart steadily endeavor to fulfil all righteousness, by obeying all the commandments of God—trusting in his wisdom and goodness that there is the highest reason and propriety in them all, though your short and obscure sight may not fully perceive them!

Catholicus.

For the Churchman.

"*An Address delivered at the request of the citizens of Hartford, on the 9th of November*, 1835: *the close of the second century from the first settlement of the city.* By Joel Hawes, D. D., Pastor of the First Church in Hartford. Hartford: Belknap & Hammersley. pp. 80, 12mo. 1835."

It may seem superfluous, Mr. Editor, after 'Nova Anglicana' has appeared, to attempt any thing more on the same subject. But when we find that, notwithstanding the clear *exposé* there made of Puritanism in America, our ears are still to be assailed with the same unvarying round of epithets, the same exalted strain of eulogy, the want of candor, or invincible prejudice evidenced by it, demand at least a passing notice. Particularly is this the case, when, as in the present instance, the production comes forth to the world sanctioned by the authority of one whom we know to be honored and esteemed for worth and learning; whose opportunities of information would be, we should suppose, a sufficient warrant against error or misconception, while his sacred office precludes the possibility of any thing approaching to unfairness or evasion. It is with these feelings, Mr. Editor, and without wishing to enter the lists against the reverend author of the address,—conscious, indeed, of our own inability so to do,—that we shall notice a few of his assertions, and compare them with some facts which have come to our knowledge from different sources, hoping at the same time, should need be, that the same learned pen which has already been wielded with so much success, will again be brought forward in the cause of truth and justice.

On page 15th he says: 'Not that our fathers were hostile to the worship or doctrines of the Established Church of England, as taught in her thirty-nine articles.' 'They parted with her with much sadness of heart, and many tears,'—'pledged their affectionate remembrances of her in their prayers to God.'

It might be a question, and a question which we fancy the author would find it difficult to answer,—in which of her articles the worship of the Church of England is prescribed. The only ones which have the least bearing on the subject, so far as we can see, are the nineteenth, and the one aimed against services in an unknown tongue, and for an explanation of the former we must evidently refer to her rubrics and ordinal. What, then, would the author have us to understand? That the articles and worship of the Church of England are at variance with each other? His office forbids such a presumption, since it would amount to nothing less than deception. And we must, to save his candor, set it down to the score of empty sounds.

The sincerity of the affection of the Puritans for the English Church we may reasonably be disposed to doubt, if we may judge of it by the conduct of those who remained in England when the leaven had infused itself into the whole mass. Prior to 1620, perhaps the proofs of their affection might be heard from their lips, or be read, as recorded by their hands on paper. In 1640, and afterward, they might be gathered from a less fallible page—the broad extent of England; recorded in less fallible characters than letters of 'man's device'—in desecrated churches—a sequestered clergy 'sent to study the rights of Christians and of men, in prison and in exile, (see p. 14,) in a murdered primate and a martyred king. Why must we be told what reason, common sense, and the facts of the case plainly contradict? Did the principles of the Puritans undergo any changes from 1620 to 1644? Did the Puritans in America refuse their sympathy at the latter period to their brethren in England? Why, then, tell of their prayers and affection for the English Church, when their actions remain to speak the feelings they entertained toward her? Or did they consider all this only a wholesome purging and purification—a bringing her bounds into the kingdom of Christ?

The account of the crusade against the Indians, on pp. 28, 29, and Mr. Hooker's speech on the occasion, in a strain almost worthy of Peter the Hermit, deserve notice. It reminds us of an anecdote, which, it is said, may be found in an old history of Connecticut. We do not vouch for its truth, but the spirit is wonderfully analogous to the speech we have noticed above. Several persons were desirous of occupying a rich tract of land owned by the Indians. Some scruples of conscience, however, arose, as to ousting the peaceable possessors, and a meeting was held to settle them. The first step taken was to propose a resolution, 'That the earth is given to the saints.' This was passed: whereupon, it was immediately voted, *nem. con.* 'That WE are the saints;' and the title, of course, was clear. We would, by no means, object to the justice of the Pequod war; but it seems to us, that the soundest principle on which it is to be defended, is that of self-preservation. In connection with this, we beg leave to say, that the justification of the Pilgrims' conduct toward the Indians, from p. 32 to 37, is extremely pertinent and conclusive, and in some parts truly eloquent.

Neither will we quarrel with our author, for his horror at the design of Archbishop Laud, of introducing an establishment into the colonies. For though an historian has observed, 'that the New-England churches excommunicated, and then gave over to the civil magistrate to punish,'—and though this savors somewhat of the power of a national church, (compare also the history of the Inquisition.) yet it does not amount to a *bona fide* establishment.

We must now take the liberty of making several extracts from different pages of the work, curtailing somewhat the author's language, though endeavoring to preserve the sense, in order to bring together a number of passages, all pointing at one subject, the intolerance of the English Church, and the liberty of conscience allowed by the Puritans. They all came into America 'to enjoy the liberties of the Gospel, in purity and peace.' (p. 53) They came 'from under an arbitrary government,' 'smarting from under the lash of ecclesiastical tyranny.' (p. 56.) They 'established the principles of religious freedom.' (p. 57.) The statutes in force against Dissenters at the time of the revolution of 1688, may be found in Burn's Justice. (Vol. i. ed. 12. p. 436 *et. seq.*) They were seven in number; one of them, however, was passed in the reign of Charles II., and of course can have nothing to do with those who emigrated in 1607 and 1608. The punishments prescribed by law against Dissenters were as follows.

By 1 El. c. 2, sect. 14, every person not resorting to the parish church or place where common prayer was said, was to forfeit 12*d*. By 23 El. c. 1, every one above the age of sixteen, for the same offence, was to forfeit 20*l*. every month until he conformed; and if he forbore twelve months, was to be bound to good behavior until he did conform. By 29 El. c. 6, every offender who had been once convicted, was to pay into the exchequer half-yearly, until he conformed, for every month, 20*l*. By 3 J. c. 4, the king might refuse the 20*l*., and take in place of it two parts of land; and every person whose servant did not attend church, was to forfeit 10*l*. By 3 J. c. 5, recusants were excluded from civil offices, and the practice of law or physic, and several other privileges; and a fine of 100*l*. was imposed on those who sent their children over the seas to educate. By 35 El. c. 1, 'If any person, refusing to attend church, shall be present at any *conventicle*, under pretence of exercise of religion, he shall be imprisoned till he conform: and if he do not conform in three months, he shall abjure the realm: which, if he shall refuse to do, or after abjuration refuse to go, he shall be guilty of felony without benefit of clergy. And whether he abjure or not, he shall forfeit his goods and his lands during life. We have no wish, Mr. Editor, to attempt to vindicate laws like these. We are willing to acknowledge their great severity. We agree with the reverend author that 'the intolerance of former times is to be regretted by all.' (p. 74.) But we wish, at the same time, that a due portion of this regret may be felt for the intolerance of those who are so singularly named 'Apostles of liberty,' pioneers in the paths of 'joyful peace and liberty of conscience,' and not that all the compassion should fall upon the Church of England. We will now make a few extracts from an approved Puritan author, to illustrate in some measure their ideas of religious freedom. In Gov. Winthrop's journal we find: 1635, April 12th. The government attempted to interfere with the church in Salem, in their choice of Roger Williams as pastor.

June 14th, same year. One Philip Radcliffe, for uttering invectives against the Puritan churches and government, was 'whipped, *lost his ears*, and fined.' Sept. 6th, same year. One Henry Linne is mentioned as whipped and banished for writing letters to England, containing slanders against the Puritan churches and government.

1635, mo. 5, 8. The opinion of Mr. Williams, of Salem, 'That the magistrates ought not to punish the breach of the first table, otherwise than in such cases as it did *interfere with the public peace*,' was declared very dangerous and erroneous.

1646. The wife of one Oliver was put in prison for her *heretical opinions*: for reproaching magistrates, whipped: for reproaching the elders, had a cleft stick put on her tongue! 1641. One Francis Hutchinson, for applying to the church in Boston an indecorous epithet, was put in prison and fined. (Query. Had the Puritans in England been treated in the same manner for similar offences against the English Church, how many would have been left to emigrate in 1607–8?) 1647. An order was given to banish Anabaptists. These, together with instances of imprisoning and putting to death several unfortunate Quakers, even *women*, which are too well known to need a repetition, (see Nova Ang. and New-England Judged,) form a curious commentary on the text of liberty of conscience! We shall quote only the above, because we are determined to take them from a source where there could be no possibility of prejudice. And we would ask, if our common sense and reason are to be for ever insulted by hearing these men,—who would thus punish the vagaries of weak and visionary women, like Mrs. Hutchinson, who, flying from 'intolerance and tyranny' at home, could thus whip, mutilate, fine, imprison, hang,—thus held up as the founders of religious freedom? If it must be so, we advise all eulogists to adopt for their motto, nihil cunctemur, incolumi servato honore paterno.

'But however the charge of intolerance may lie against some of the early colonies, it has little force in relation to the founders of Connecticut.' (p. 57.) Did the statutes of James and Elizabeth, imposing a fine, &c., for non-attendance at public worship, partake of the spirit of intolerance? Our author, no doubt, thinks they did, and we think so too. But let us turn to the code of 1650, under the head 'Ecclesiasticall,' and we shall find:—If any Christian, 'like a sonne of Korah,' shall cast upon the messenger of the word, or upon his true doctrine, any reproach, (we give the substance of the law only,) he shall for the first offence be openly reproached by the magistrates, and for the second pay 5*l*. into the public treasury, or stand upon a block or stool four feet high, two hours, labelled, 'An open and obstinate contemner of God's holy ordinances.' And any person who shall absent himself from public worship on the Lord's day, or thanksgiving, or fast day, '*wherever it is established according to the order of the Gospel*,' shall pay 5*s*. for each offence! Of course, they considered the Puritan order, gospel order; and the law must include all who did not choose to attend *their* meetings.

We here dismiss the subject, Mr. Editor. We had neither the intention nor desire to pen a review, or we should have said much, very much, in praise of the address. But coming from such a pen, and in itself so excellent, our humble mite of praise would have been only intrusion. We might, too, have adduced more instances similar to those we have quoted. But we believe intolerance, if it exists, is evidenced no less by small circumstances than by those of more importance. Truth is all we desire; and neither worldly honor, or what is more, Christian charity, forbid us to strive for this.

Anglicus.

For the Churchman.

GLEANINGS FROM A COMMON-PLACE BOOK.

Cowper's summary yet graphic character of Milton, as a poet, is beautifully striking.

> 'Milton, whose genius had angelic wings,
> And fed on manna!'

The same admirable poem (the Task) thus apostrophises Chief Justice Hale, that pattern for all judges.

> 'Immortal Hale! for deep discernment praised,
> And sound integrity, not more than famed
> For sanctity of manners undefiled.'

It may not be easy to point out a more forcible simile of the benefits of early piety, than the following from Cunningham's 'World without Souls.'—

'Early scholars in religion are the best, for they have less to unlearn. Indeed, it is rare to see the gray hairs of devotion silver the head which was not *early* taught of Heaven. Early piety may sometimes languish; but then it is often but for a season. Rivers sometimes suddenly disappear, but as often rise again in a distant spot, with brighter waves and increased rapidity.'

Judicious summaries of doctrine or duty ought to be valued. The following urgent invitation to benevolent actions, concludes an admirable tract of the Church of England Tract Society, entitled, 'Good Friday Intercession.' Now that the American Episcopal Church is bestirring itself in the cause of missions, Church offerings, &c., I hope its insertion in the Churchman may induce some holy aspirations, or more ardent exertions in favor of those holy objects. After urging on Christians to 'cast their mite into the treasury of the Lord,' and to aid with their prayers and their funds the spiritual instruction of the thirty-five millions of Mahomedans and Heathens under British influence in the East Indies, and the thirteen thousand heathen children in Africa, India, and New-Zealand, about being educated in Christian knowledge, the tract thus concludes: 'Think then, reader, of your own temporal and spiritual privileges; of your missionary prayers; of your obligations to God your Saviour; *of the duty of doing to all others as you would they should do to you*; and think of that day when you and the Heathen must all stand before the judgment-seat of Christ. Let it not then be said that they were spiritually hungry, and you gave them no meat; thirsty, and you gave them no drink for their souls; that they were morally naked, and you clothed them not; that they were spiritually sick and in prison, and you visited them not; but endeavor to benefit all your fellow-creatures *from love to* "God *our Saviour*, who will have all men to be saved, and to come to the knowledge of the truth."'

Orion.

December, 1835.

THE CHURCHMAN.

SATURDAY, JANUARY 30, 1836.

TERMS,
Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

TO CORRESPONDENTS.

Two articles have been received from "Juris Consultus," the one a letter to the Rev. Leonard Bacon, the other a reply to the Boston Recorder. Both shall appear in due course.

"C. S. A." and "V. W. V." in our next.

CHURCH IN THE WEST.

A subscriber, who has lately emigrated to Michigan, takes occasion, in a letter to the Editor, to state some particulars in relation to the Church, which are not without interest. He left home with the earnest desire that Providence would so direct his steps that he might become more useful to the Church as well as to his family: on the 2d of August he sojourned at Tecumseh, and was present in the new church during those scenes which the Rev. Mr. O'Brien so beautifully describes in the October number of the Record. Sunday, September 6, he spent at Juliet, to which place his attention was directed by the article in the Churchman of June 20, headed, "To Episcopalians wishing to emigrate to Illinois." Here he became acquainted with Dr. Bowne, the author of that notice, whose family he describes as zealous Episcopalians, and to whom he attributes much credit for the interest excited in behalf of Juliet, as a missionary station of the Church. "Great indeed," he adds, "is the moral desolation of that vast region: our eastern brethren, though they may hear much, can scarcely conceive the fact: my own eyes and ears have made me too painful a witness of what my imagination could not reach. "Surely," he adds, "could the truth be known, much of the apathy which has rested on some of the eastern churches would be effectually dispelled."

The place which our correspondent finally selected as his residence, and from which he addresses us, is Adrian, Lenawee county, Michigan Territory, which is about forty miles west of Monroe, and ten miles south-west of Tecumseh. Here he knew of no Churchman except his partner, who came with him from Monroe. We shall now leave the writer to tell his own story; merely expressing the hope that such instances of zealous attachment to the Church may not be suffered to pass without encouragement and reward.

"We have occasionally attended church at Tecumseh, but this is rendered difficult by the distance and state of the roads. On the first Sunday after Christmas the Rev. Mr. Lyster held an afternoon service at the Baptist room in this village, which was crowded with an attentive audience, most of whom probably heard the Episcopal service for the first time. Mr. Lyster was much encouraged, advising us to organize a parish, but declined giving us any stated service on account of his engagements at Tecumseh and Clinton; at which last place he has erected a chapel at his own expense. We were somewhat disappointed at not finding him able to hold service with us occasionally, as there is no other Episcopal clergyman nearer than Monroe. I do not hesitate to say that this is the most flourishing and important inland place in the Territory, the railroad being nearly finished from this to Lake Erie. The Presbyterian Society have a small house and a preacher. The Baptist and Methodists contemplate building during the present year. And where is our Church, with all her wealth, her learned and pious clergy, her zealous and philanthropic laymen? Not idle, not unconcerned, it is true; but perhaps hitherto uninformed of so important a station in this section of the country. We now ask your prayers, your counsel, and advice; not merely as individuals, but in behalf of our beloved Church and her sacred ordinances. We have conversed with several individuals on the subject of a church in this place, and find many that would give, and *do not doubt* but a *lot* would be given by a company who have recently laid off an addition to the village. We do not think that the requisite amount could be obtained here; and thence recurs the question, What shall we do? What steps shall we take? We are young, of small means, and stand almost alone. We have been much gratified by the interest taken in behalf of the *West*, in the consecration of the 'missionary bishop, and thrice welcome the day on which the Church has so warmly espoused the missionary cause. May we not soon expect to see an increasing interest in behalf of our own Territory. I do not doubt but one-half the requisite sum for the support of a clergyman could be raised forthwith, if one could be sent to us; *for which we will hope and pray*."

BISHOP CHASE.

Bishop Chase writes to a friend in this city that he is like to succeed in the object of his visit to England to a degree far exceeding his most sanguine expectations. Moneyed men have offered to give him $50,000 to build his seminary on lands which they will purchase, besides building on the said lands a church and a school-house in every township.

However much we may question the propriety of making a direct application for moneyed assistance to the British public, we cannot be insensible to the benefits resulting from a theological seminary in the heart of such a State as Illinois, and the establishment of a church and school-house in every township. We are opposed in principle to solicitations of this nature, and believe them to be made in error: "But, what then? Notwithstanding every way, whether in 'error' or in truth, Christ is preached; and we therein do rejoice, yea, and will rejoice."

The Catholic Herald gives us reason to believe that a letter from Bishop Fenwick of Philadelphia, to Bishop Smith of Kentucky, on the important subject of Christian union, will appear in a few days. We believe that no essay of a theological nature has appeared in some time which has attracted such general attention as this of Bishop Smith on Christian union. It has been republished or largely commented on in many of the religious journals, both Romanist and Unitarian, Baptist and Presbyterian.

Erratum.—A few errors of the press occurred in part of the impression of our paper of last week. Among others the paragraph commencing, "That we may do no injustice," &c., which was placed at the beginning of the leading editorial, should have appeared at the end of it.

PALMER'S ORIGINES LITURGICÆ.

We were authorized some time ago, to give notice that this work was preparing for the American press. Since then we have heard nothing of it, but hope the design is not abandoned. A writer in the Missionary calls attention to it in the following paragraph:—

"'They who are desirous,' says Professor Le Bas, 'of seeing fully and distinctly displayed, the materials of which our Liturgy is composed, should by all means procure the Origines Liturgicæ, or Antiquities of the English Ritual, by the Rev. William Palmer, of Worcester College, Oxford; a work which ought to be in the hands of every clergyman, and we might add, of every intelligent layman of the Church of England.' Surely, not less so, we may add, of the clergy and intelligent laity of the American Church, among whom, second to none, the Liturgy is loved and had in honor. Let us hope that both these excellent books will before long be brought within their reach."

The Church Advocate, published at Lexington, Ky., has been found so acceptable that its conductors are about taking measures to enlarge it to double its present size.

LIBRARY OF CHRISTIAN KNOWLEDGE.

The following is recommended to our notice by its coming from the pen of the Rev. Herman Hooker, whose excellent work, "The Portion of the Soul," has rendered his name respected in the Church.

"I have just commenced, as editor, a work which I style 'Library of Christian Knowledge,' which is to comprise sometimes an original volume; it may be, sometimes, recent works of living authors; but generally, selections of the most valuable treatises of old and distinguished writers. It is intended that all works reprinted shall be of the highest order of excellence. The first volume, which will appear in a week or ten days, will comprise the Essays of John McLauren, of Scotland, on 'Happiness,' 'Christian Piety,' '*Prejudices against the Gospel*,' and 'The Scripture Doctrine of Divine Grace.' These essays, I think, are scarcely equalled by any thing I have read, for great insight into human nature and the mysteries of redemption; and, I think, especially adapted to be useful in your section of the country. The author was a correspondent of Jonathan Edwards, but no controverted points are presented as such in his essays. My wish is, however, not to express opinions, but to invite attention to them. I hope shortly to follow this with some of the theological or devotional essays of the Hon. Robert Boyle. I have read nothing with more interest than some part of his writings. I am sensible that a work of this character is not suited to the light and changeful taste of the times, but it appears to me for this reason to be the more needed. Something should be done to encourage a taste for more solid reading. This seems to be a general impression. If I could be in any measure instrumental in causing the writings of the past century to be more read in this country, I should feel that I had done a great good. A taste for reading them is growing in England, and we must have something more substantial, or our leanness and poverty will disqualify us, and make us in reference to the wants of this day, as those that are born out of time."

In view of the design of the annexed communication, as expressed in the concluding paragraph, we see no objection to its insertion.

Mr. Editor,—It is to be hoped that pious young men, desirous of becoming candidates for the ministry in the Church, will remember that the canons have never been altered, by which a perfect liberty is allowed to all, as to the place where they shall prosecute their preparatory studies. If they shall be enabled to sustain the examinations required, it matters not where they have obtained the ability. The old method of residing and studying with a clergyman of approved learning and character, has some advantages which ought not to be overlooked. Here, in many instances, a student may, by teaching, be enabled to diminish his expenses, and thus, in a good degree, to 'minister to his own necessities. He may be very useful as an assistant in Sunday schools, and in promoting and sustaining missionary operations in the parish where he may reside. He may frequently find opportunities of reading the service, if he be licensed, in destitute neighborhoods, and of visiting the sick and the inquiring, and ministering to their spiritual wants. He is thus acquiring useful knowledge by experience. Thus situated, the theological student, in his studies and his search after truth, must depend in a good degree upon himself, and the resources of his own mind; for it is not to be expected that the minister with whom he resides can hear him recite his regular recitations. Whether this indeed is an evil, is yet to be proved. It is certain that the old method of prosecuting theological studies has some advantages. My object in sending you this communication is, to call up the attention of pious young men, who would be glad to enter the ministry of our Church, but are deterred because they think an education at our theological seminaries indispensable.

J.

For the Churchman.

Another new Church.—At a meeting of sundry inhabitants of the town of Ellisburgh in Jefferson county, holden as the law directs, for the purpose of incorporating a Protestant Episcopal church at Pierrepont Manor, in said town, on the fourth of January, 1836, the Rev. Amos C. Treadway was called to the chair, and Thomas E. Williamson appointed secretary, and Joseph Allen, jun., and Elihu Allen nominated to certify to the proceedings of said meeting.

William C. Pierrepont and Thomas Warren were then chosen churchwardens; and Thomas Blenkinsop, Cornelius M. Taber, Jason Marsh, Harvey Allen, Pardon Earl, Thomas E. Williamson, Robert Myrick, and John Allen, were chosen vestrymen.

The name taken is "Zion Church, Pierrepont Manor," and Monday in Easter week fixed upon as the day of their annual elections.

At a meeting of the churchwardens and vestrymen, the Rev. A. C. Treadway was chosen rector of said church, W. C. Pierrepont, treasurer, and T. E. Williamson, secretary.

One who was present.

N. B. The first Episcopal service ever held here was on the 22d March, 1835.

THE EIGHTEENTH ANNUAL REPORT OF THE SOCIETY FOR EDUCATING PIOUS YOUNG MEN FOR THE MINISTRY OF THE PROTESTANT EPISCOPAL CHURCH.

The Board of Managers of the 'Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church," cannot advert to the fact, that this is their Eighteenth Annual Report, without an expression of gratitude to God for having so long sustained and prospered the institution. The history of most benevolent associations within the Church is very brief indeed—some object of importance has awakened the attention and enlisted the feelings of the friends of religion—the call has been met and sustained for a season; but some object of greater importance has been presented and absorbed the interest given to the former, and after fruitless efforts to sustain it, it has passed away and been forgotten. That this Society has not shared the same fate, must be referred to the fact, that none of greater importance—not the Missionary Society itself, has been presented to the attention of the Church; it is the nursery of the ministry, and without the aid of this and similar societies, the Church cannot advance with any thing like the rapidity which should mark its progress.

That we do not assume for the Society an undue measure of importance, may be learned from the fact, that supposing six hundred to be the number of Episcopal clergymen actually engaged in the duties of the ministry in the beginning of the present year, more than one-eighth of the whole have been assisted by the funds of this Society in their preparation for the sacred office. Virginia is indebted to it for about one-fifth of her active ministry—Maryland for nearly a fifth—Ohio for about one-sixth — and Pennsylvania for an eighth, whilst its beneficiaries are found, also, in many of our Atlantic dioceses, and not a few scattered through the wide fields of the far West.

These facts are worth more than volumes of abstract reasoning, and render all other arguments comparatively useless. They must be received as proofs that the blessing of God has rested on our efforts, and where his blessing has been given, we are bound to use our best endeavors to retain it.

The last two years have been highly important in the operations of the Society. In 1834, nine young men who had been sustained by it from three to five years, entered upon their work, and we look with high satisfaction upon the efficiency, energy, and acceptableness with which they are prosecuting it. Within the present year four others of equal promise were permitted to join in the same work and labor of love, whilst a large number has been added to the list of our beneficiaries, in our colleges and preparatory schools, who were recommended by some of our most able and devoted ministers. At this particular season, when our colleges and theological seminaries are just commencing their sessions, we must expect applications to multiply upon us, and though at the present moment the state of our treasury might warn us to limit our appropriations, yet acting upon the principle of faith, which has heretofore marked our proceedings, we are prepared to say to every young man, properly qualified and recommended, you shall receive the necessary aid; nor do we hesitate in believing that our friends will enable us to redeem our pledge, and sustain any enlargement of our operations which the Executive Committee may deem expedient.

The theological seminary of Virginia has received during the last year, the aid which we have always afforded in the support of one professor; and we are happy in having it in our power to state that the plan suggested in the report of 1831, for increasing the facilities of education to our beneficiaries, and making their course of study more thorough, by aiding that institution in the support of additional professors, has been rendered unnecessary, by the liberality of the Church in Virginia. A new professorship has been endowed without our aid—the Alumni of the institution are prepared to sustain another; and, we trust, as soon as suitable professors can be obtained, the seminary to which we look with so much interest, will have four chairs filled by professors, giving their undivided attention to the duties of their office, and presenting as many claims to the attention of the public as any theological institution in our land. The intimate connection between the seminary and Education Society, it should ever be borne in mind, is of the deepest importance to both.

At no former period of its history has the Episcopal Church, in this country, promised to exercise so much influence on the destinies of our land. In all the older States of our Union, its progress in the confidence and affection of all other branches of the Church is gradual but certain. In the West it has entered upon the work of planting the Gospel in that vast region, with prospects of success exceeded by no other denomination. And in other sections of our country literary institutions, of a most important character, are rising up under her auspices—many of them having direct reference to the ministry of the Gospel. From Bristol College, to which we look with peculiar interest, not less than thirty young men are soon to be sent out, who are now aided by the friends of that institution in prosecuting their collegiate studies. We hope our friends will enable us to say to one and all of these: we pledge to you the funds which may be necessary in prosecuting the fullest course of theological studies required by the Church. We sincerely pray, that GOD may not only keep alive the flame he has kindled in the hearts of these young men, but lead many others to look at their duty in reference to the ministry of the word.

The proceedings of the late General Convention, on the subject of missions, are admirably calculated to arrest the attention of the young communicants of the Church, and lead to the inquiry, how can "the field of the world" be cultivated, unless those, into whose hearts the grace to make a good profession before men has been planted, follow out the suggestions of the Spirit, and give themselves wholly to the work of the LORD. The duty of inquiring as to the path they should pursue, is obvious and great—the duty of the Church, in providing the means of their education and support is equally obvious and responsible—your Board stand prepared to meet the responsibility which devolves upon them—will not the public fully sustain them in their views and efforts?

The state of our funds will be seen by reference to the Treasurer's account herewith exhibited. The Society will recollect that after the most mature deliberation, it was decided in the year 1834, to appoint a corresponding secretary to whom the duties of a general agent should be committed. The appointment was made in October, and the Agent entered upon his duties in April. By comparing the incomes of several years, the wisdom of this appointment, and the expediency of sustaining it, may be decided upon. The income of the Society from October 1830 to October 1831, was $2451; from October 1831 to October 8132, deducting $500 borrowed by the Society, it was $2493; from October 1833 to 1834, six months of which the Agent was employed in the affairs of the Society, it amounted to $5134, after deducting $1752 borrowed of the seminary fund; from October 1834 to October 1835, as appears by the Treasurer's account, it has been $6146, whilst it must be recollected that since the first of June, the Agent has been compelled to give his services entirely to the church of the Assistant Bishop of Virginia. It should also be recollected, that during the period of eighteen months, which has elapsed since the employment of the Society, he has secured subscriptions to the theological seminary of Virginia, amounting to nearly $15,000, thus forwarding the views of this Society, by promoting the more perfect education of its beneficiaries. The Board feel peculiar gratification in learning from the Agent, that within the last twelve or fourteen months upward of $375 have been returned to the Society, by its former beneficiaries, now engaged in the duties of the ministry.

Washington, October 8, 1835.

A LIST OF PATRONS,

Who are, by the 2d Article of the Constitution, (and the payment of one hundred dollars) Members of the Board of Managers.

Rt. Rev. Alexander V. Griswold, D. D., Salem, Massachusetts; Rt. Rev. Philander Chase, D. D., Illinois; Rt. Rev. Richard C. Moore, D. D., Virginia; Rt. Rev. Chas P. M'Ilvaine, D. D., Ohio; Rev. J. P. K. Henshaw, D. D., Baltimore; Rev. Stephen H. Tyng, D. D., Philadelphia; Rev. Charles Dresser, Halifax, Va.; Rev. William Armstrong, Wheeling, Va.; Rev. Robert Prout, Charles County, Md.; Rev. Chauncey Colton, D. D., Bristol, Pa.; Rev. B. Cutler, Brooklyn, New-York; the Hon. Hugh Nelson, Albemarle county, Va.; the Hon. James Morsell, Georgetown, D. C.; Richard Potts, Esq., Frederick-town, Md.; John Contee, Esq., Prince George's county, Md.; Col. Archibald Henderson, Washington, D. C.; Joseph Todhunter, Esq., Baltimore; Richard B. M'Gruder, Esq., Baltimore; William Norris, Esq., Baltimore; Hugh Bolle, Esq., Baltimore; James Bruce, Esq., Halifax county, Va.

WASHINGTON COLLEGE.

COURSE OF STUDY AND METHOD OF INSTRUCTION.

FACULTY.

Rev. Nathaniel S. Wheaton, S. T. D., *President;*—Rev. Samuel F. Jarvis, S. T. D, *Professor of Oriental Languages and Literature;* J. Smyth Rogers, M. D., *Professor of Chemistry and Mineralogy;* William M. Holland, A. M., *Professor of Ancient Languages;* Rev. Silas Totten, A. M., *Professor of Mathematics and Natural Philosophy;* Duncan L. Stewart, A. M., *Adjunct Professor of Ancient Languages;* George Sumner, M. D., *Professor of Botany;* Hon. William W. Ellsworth, A. M, *Professor of Law;* Amariah Brigham, M. D, *Lecturer on Anatomy;* Abraham Halsey, A. M., *Lecturer on Zoology;* Rev. Silas Totten, *Librarian.*

UNDERGRADUATES.

Senior Class, 10; Junior Class, 15; Sophomore Class, 13; Freshman Class, 14; Students of the Partial Course, 4; Students in the Preparatory Class, 5;—Total 61.

LANGUAGES.

Provision is at present made in the college for instruction in the following languages:—Greek, Latin; Hebrew, and other Oriental languages; French, Italian, and German.

The department of Greek and Latin is committed to two of the professors, and is conducted in the following manner:—

In the first two sessions of the Freshman year, the attention of the student is particularly directed to pronunciation, grammatical analysis, and literal translation. For this purpose, the grammars are thoroughly revised; the reading of the student is confined to a single author in each language, (Livy in Latin, and Xenophon in Greek,) with reviews at short intervals; and at each exercise, the principles of grammar are carefully applied to the text. During the course there are occasional exercises in writing Latin, and examinations in Adams' Roman Antiquities, and in Cleveland's Grecian Antiquities.

In reading Horace and Homer, the rules of prosody are learned and applied.

A thorough foundation in grammatical knowledge having been laid during the first year, the classical course is thenceforward rather rhetorical and literary, than critical and philological. It is intended to be auxiliary to the improvement of the pupil in belles-lettres. For this purpose, he is carried more rapidly through considerable portions of the historians, rhetoricians, and poets; and in the more difficult studies, particularly the Greek Tragedies, he is aided by the prelections of the professor.

As one of the best means of acquiring accuracy and copiousness in the use of the English language, elegance in translation is now made a principal object of attention; and it is the aim of the teachers to omit no part of the ordinary duties of classical instructers, in illustrating the principles of universal grammar, in comparing idioms, and in examining the rhetorical merits of the authors read.

During the last session of the Senior year, in connection with exercises in Latin and Greek, it is intended, in a course of lectures, to furnish a general view of the literature of Greece and Rome; especially embracing notices of those works which the pupil may not have studied in the regular course.

The Hebrew class, consisting of twenty members, of whom eighteen belong to the Senior and Junior Classes, attend the Professor three evenings in the week. As they are not excused from any of the regular studies on this account, their attendance is voluntary; and it is some evidence of the interest they take in the study, that they are punctual, where punctuality depends on their own will. The system of instruction is one which simplifies greatly the study of the vowel-points, and renders an employment interesting, which, without such help, would be necessarily dry. The progress they have made in three weeks encourages the professor to believe that by the end of the first term they will understand the construction of the language, and be able to read prose with some degree of ease.

As soon as a class can be formed, the professor proposes to give a course of lectures in Chaldee and Syriac.—In the mean time, occasional illustrations of Hebrew idioms, from the affinities of those languages and of Arabic, will be introduced; and the derivation of Western from Eastern alphabets, and the influence of oriental literature upon modern languages, from time to time, exhibited.

BELLES-LETTRES AND ORATORY.

In the department of English literature, the professor to whom it is now assigned proposes to exercise the four classes in the following order:

The Freshman, principally in the art of *pronouncing* well. And here the principles of elocution so philosophically explained by Dr. Rush, and so ably acted upon by Dr. Barber, will be applied and continued. The *Sophomore,* more particularly in the art of *reading* and *speaking* well; with preparatory exercises on the philosophy of language. The *Junior,* in the art of *writing* well, with which must of course be connected *logic,* or the art of *thinking* well, and an analysis of *style.* The *Senior,* in the art of *judging* well of the *writings of others;* which will therefore include criticism and the history of English literature. In so extensive a course, the groundwork only can be laid in the course of four years; but enough may probably be done to enable the student to follow it out in after-life as opportunities may permit.

Instruction is given in the French, Italian, and German languages, to such students as desire it.

MATHEMATICS.

In pure mathematics, regular and definite lessons are given from the books mentioned in the course, and the students required, in their recitations, to draw the diagrams on the black board, and demonstrate the propositions, without the aid of questions from the instructer. Algebraic and Trigonometrical formulæ, theorems, problems, and in general, all mathematical investigations, whether in pure mathematics or its applications to natural philosophy, are required to be written at length on the black board, and the whole process of investigation given by the student without questions. Having thus recited the portion assigned him, he is carefully examined by the instructer, and his errors and misapprehensions rectified.

In Natural Philosophy, text-books are used; the lesson is first recited by analysis, and afterward, when necessary, familiarly explained by the professor; and its application to the arts and to the phenomena of nature pointed out. Those branches of the science which admit of it, are illustrated by experiments, either at the close of the recitations in those branches, or in formal lectures.

NATURAL SCIENCE.

In the Chemical department, the students are examined daily, during the two terms in which that science is taught; and each day's recitation from a text-book is accompanied by a lecture, illustrated by experiments. The members of the class are called upon to assist in the preparation for the experiments, and have access to the laboratory at other hours, under proper restrictions. By this method of instruction, difficulties are obviated as they occur, and the students have also an opportunity to become familiar with chemical manipulation. Particular attention is given in the lectures to the application of Chemistry to the arts, and to the various natural phenomena connected with chemical changes.

The science of Mineralogy is taken up in connection with Chemistry at different parts of the course, and treated rather as a division of the same subject than as a distinct study. Access to the cabinet is afforded to those students, whose tastes or future destination may render desirable a more full acquaintance with mineralogy, than can be acquired in the period devoted to the lectures.

In addition to the lectures heretofore delivered on Botany and Anatomy, will be given a course of lectures on Zoology.

(*To be continued.*)

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk's appointments for Confirmation in New-York and Brooklyn:

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Second Sunday in Lent, February 28, St. Stephen's Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Sunday next before Easter, March 27, St. John's Church, Brooklyn.

First Sunday after Easter, April 10, St. George's Church.

Fears Removed.—Serious apprehensions were entertained in this quarter in relation to the safety of the Rev. H. Gregory and his family, on their way to his station as Missionary to the Menominees, in consequence of the late gale on Lake Michigan. The friends of the Mission, the friends of the Church, and of this devoted servant of the Altar, will rejoice to know that he and those who accompanied him are safe. This information is derived from letters just received in this city; but while we bless GOD for this favor, we add with sincere regret the fact stated by our informant, that Mr. Gregory has lost all his goods, furniture, &c., which had been shipped at Detroit for his abode in the wild west.

(*Utica*) *Gospel Messenger.*

Large Church Organ.—We have heretofore spoken of the Grace Church organ lately erected by Mr. Erben, of New-York. It is with great pleasure we give place to the following high testimonial in its favor:

"The undersigned, having been requested by the Vestry of Grace Church to examine the organ built for them by Henry Erben, of New-York, respectfully state that they have attended to their request, and unanimously concur in pronouncing it an instrument of the very first class as regards beauty, quality and power of tone, and excellence of materials and workmanship.

Charles Homman, organist of Grace Church.
Benj Cross, organist of St. Augustine's Church.
W. H. W. Darley, organist of St. Stephen's "
J. C. B. Standbridge, organist of Christ "
B. C. Cross, organist of St. John's "
Abraham Ritter."

This organ has three sets of keys, besides the pedals, twenty-nine stops, and three couplets, and seventeen hundred and thirty-eight pipes—price, four thousand five hundred dollars.—*Philadelphia paper.*

A Bible for the King.—(From an English paper.) Since it is by GOD alone that kings reign, and princes decree justice, it becomes them to reverence his word; and that not inwardly in the heart alone, but outwardly in the deed. Them that honor GOD he will honor. The respect paid to the book is not the worship of its Author, but near akin to it, and where the one has ceased, the other will not long continue. "For some time past, very active exertions have been made at the Pitt Press, (Cambridge,) under the superintendence of Mr. J. W. Parker, of London, to prepare a new and unique edition of the Bible, of which a splendid copy, printed upon vellum with red borders, is to be presented to his majesty. The first sheets of this extraordinary production—being the first attempt to print red margin lines—were ready to be struck off; and as the illustrious visiters felt a strong curiosity upon the subject, they requested Mr. Parker to allow them to go into the printing rooms. Mr. Parker, of course, felt great pleasure in complying with their request, and pointing out the way, was followed by the whole party, together with a large bevy of ladies. After a curious and minute examination of the mysteries of the place, some of the illustrious and noble visiters thought they should like to take to printing themselves. It was thought that nothing could be more worthy of the trial of their skill than the copy of the Bible intended for his majesty. They were, therefore, conducted to the several presses, and the first sheets of this splendid work were struck off by the hands of the Chancellor, the Vice Chancellor, the Lord High Steward, the Archbishop of Canterbury, the Duke of Cumberland, Prince George of Cambridge, the Duke of Wellington, and the Earl of Hardwicke. When the sheets were taken from the press they were shown to Mr. Parker, who pronounced the workmanship excellent. With this compliment the party retired, seemingly charmed with the exertions they had made."—*Missionary.*

Extracts from the British Magazine.

Incorporated Society for building Churches.—The annual meeting of this society was held on Monday, November 2, the Right Hon. the Earl of Hardwicke, Lord Lieutenant of the county, in the chair. Among the company present were the Rev Dr. French; Dr. Wordsworth, Master of Trinity College; the President of Queen's College; Serjeant Frere; W. P. Hamond, Esq.; W. H. Cheere, Esq.; Christopher Pemberton, Esq., &c., &c.

The Rev. Christopher Wordsworth, the secretary, read the report, which stated that 340*l.* in donations, and 130*l.* in annual subscriptions, had been received during the past year, and that the parent society had, during the year, furnished 34,338 free sittings for the public, being an increase of 10,000 over any preceding year. There were at the present time 90 churches wanted in London alone.

The Rev. Dr. French proposed that the report be printed and circulated.

Serjeant Frere, LL. D., said the state of England at the present time was sufficient evidence against the "voluntary system," for the places of worship of all kinds still left an immense mass without the means to worship their Creator. He need go no farther than this town, where, in one parish the population in fifteen years had increased from 400 to 8000, and the only public place of worship according to the rites of the Established Church, would not hold more than 400. He thought they could not do better than adopt and circulate the report.

The President of Queen's College moved the second resolution. The great recommendation to the society was its having furnished so great a number of sittings for the poor, and it had already spent 220,000*l.* for this purpose.

Professor Scholefield said it was appalling to look at the Dioceses of London, Chester, &c.; and it was a Christian duty for all to co-operate with this society in extending its advantages to those places. It had been said that there was an increased attachment of late to the Church of England. He thought the dormant feeling of the people had been raised up, when they heard it proclaimed that the Church was to be destroyed—not reformed or amended, but totally destroyed, and the "voluntary system" substituted for it. They had been roused up again, when the tremendous principle had been broached, that there should be no Church in Ireland, where the Protestant population was small.

The Rev. Henry J. Rose, Fellow of St. John's College, moved the third resolution, and said—The fact that the Church of England was doing the work for fourteen millions with machinery only calculated for seven, was a sufficient stimulant to urge the support of this society. The "voluntary system" had been alluded to. This system was useless, because it supposed human nature to act inversely; it supposed it to be anxious for light, when it was prone to darkness, and supposed that moral and spiritual diseases, whose first symptom was blindness, would seek their own cure. They could tell the law for increasing population, but the improvement of a port, the establishment of a railway, or the working of a mine, threw immense masses into a place which before had been but scantily inhabited. It was the object of this society to provide the means of obtaining the blessings of religion to this fluctuating population, and where commercial enterprise congregated people, there to plant a temple. The means the society possessed for the accomplishment of its objects were manifestly insufficient, and he thought, therefore, it was the duty of the nation to interfere, and not even where there was a population of 50,000 or 20,000, but even 500, there to erect a church. The greatness of England had been gained by its moral and religious strength alone, and from the moment we lose it, we might rely upon it, our greatness will begin to decline.

On Tuesday, November 17th, a meeting of the clergy of the Diocese, and of the University, took place at the Eagle Inn, Cambridge, for the purpose of considering the best means of assisting the Irish clergy in their present extreme distress. Some very affecting statements, from the Lord Primate of Ireland, and other clergymen, were read to the meeting, which appeared to rouse the sympathy of all present. Clergymen, compelled to distribute their families amongst their relations; to dispose of the insurances which they held upon their lives; and, in some instances, actually living upon potatoes and buttermilk,—were the subjects of these statements made upon such good authority. Truly, if any Protestant, knowing and believing these things, refuse to hold out his hand to his suffering brethren in this their extremity, he deserves not the name of a Christian.—*Cambridge Chronicle.*

On Monday, November 16th, a converted Jew, named Isaac Goldstone, was publicly baptized in Charles Church, Plymouth, by the Vicar, the Rev. Septimus Courtney.

Exeter Post.

The Bishop of London has just completed his circuit in Essex, and it is a gratifying circumstance to record that upward of 8500 of the rising generation have, in the holy rite of confirmation, written themselves among the defenders of our Church.

Church Building Society.—The friends of the Established Church will be gratified to learn that at length there is a prospect of church accommodation being quickly provided for a portion of that dense population in New Cross District, at Ancoats, Manchester. A commodious chapel, originally built for the Tent Methodists, has been purchased at auction, by Robert Gardiner, Esq., for the purpose of being converted into a place of worship connected with the Established Church. The property, besides the chapel, comprises a house and garden for the officiating minister, a commodious schoolroom, and four cottages; the purchase money, we hear, was 3,200*l.* The importance of the object in view may be estimated when we state that the district contains a population of 36,000 souls, and has no place of worship under the Establishment. The building just purchased contains about 1,200 sittings.—*Cambridge Chronicle.*

At a numerous and highly respectable meeting of the inhabitants of Loughborough and Ashby, and the vicinity, held at the King's Head Inn, Loughborough, on Monday, October 26th, 1835, G. J. D. Butler Danvers, Esq., was called to the chair, on the motion of W. Herrick, Esq., the High Sheriff, seconded by W. W. Abney, Esq.; and the following resolution (moved by R. Jacomb Hood, Esq., and seconded by C. Alsop, Esq.) was passed unanimously: "That a society be now formed to resist the spread of Roman Catholic errors;" that for this purpose it shall be their business to circulate throughout the neighborhood tracts exposing the errors of the Romish Church, and vindicating the truth against her corruptions. But that no tracts shall issue from the repositories of the society which have not received the sanction of the managing committee. The Rev. M. D. Babington and Beauvoir Brock, Esq., were appointed secretaries to this society.

Society for Promoting Christian Knowledge.—The report of "The Society for Promoting Christian Knowledge" for the past year has just been distributed to the subscribing members, from which it appears that the extent to which its beneficent operations have been carried far exceeds that of any other period of its history.

"The circulation of books and tracts, since the last report, has amounted to *two millions two hundred and seventy eight thousand and forty-eight,* being an increase of 116,855 upon the circulation of the year preceding.

"This amount does not include the publications of the Committee of General Literature and Education. The number of publications circulated by that committee during the year, including the Saturday Magazine, is 4,747,187.

"The general receipts of the society during the year have amounted to 72,630*l.* 14*s.* 11*d.*, to which must be added the sums received on account of the special fund for the Foreign Translation Committee, amounting to 605*l.* 17*s.* 3*d.*, making a total of 73,236*l.* 12*s.* 2*d.*"

Education of Chimney Sweepers.—Wednesday, the 14th of October, an examination of the school for educating young chimney sweepers in Brighton, took place in the National School Room, Warwick-street. There were sixteen boys, who were strictly examined respecting their knowledge of Scripture, the Church Catechism, and the principles of religion. They answered in a manner highly gratifying to many respectable persons present; several of them repeated select portions of Scripture, hymns, &c.; many read remarkably well, and have made considerable progress in learning to write. They are all well-conducted boys, and it was evident that every one of them had benefited by the zealous exertions of Mr. Bannister, their instructer. We cannot too strongly express our approbation of this charitable institution; its effects must be gratifying to all who have contributed to its support, or interested themselves in the welfare of this formerly neglected class of their fellow-creatures. We trust that similar institutions have been, or soon will be, established in different parts of the United Kingdom.

Brighton Gaz.

Protestant Meeting at Brighton.—Meetings of the most influential gentry and clergy of the town were held on Wednesday, Nov. 11th, and Saturday the 14th, at the Old Ship Rooms, to adopt measures for making collections on behalf of the distressed clergy in Ireland. The Earl of Chichester, Lord Clanmorris, Sir P. Maitland, Sir T. Blomefield, Sir David Scott, Mr. L. Peel, &c., &c. were present. The Rev. Vicar presided, and C. Thornton, Esq, Secretary to the London Committee, stated, among other important facts, that the Lord Primate had recently enclosed him an order for 200*l.* as his contribution on behalf of the above object. The Rev. H. V. Elliott reported that he had received information from Ireland of the most appalling kind. In some parishes the daughters of clergymen had neither shoes nor stockings; and in others the sons were actually obliged to till the land themselves to preserve their families from starvation. It should be mentioned, that application having been made, at the request of the gentlemen present, to the Bishop of London, his lordship stated that there were 15,000*l.* now in the treasurer's hand, as yet unappropriated.—*Ibid.*

The Irish Clergy.—Worcester, Nov. 14th.—The good work of benevolence in aid of the suffering Irish clergy goes on as we could wish. The sum received up to last night was 1,220*l.* 14*s.*, and we trust that it will yet be greatly augmented. We rejoice to hear that a similar subscription has been opened in Cornwall.

Worcestershire Guardian.

The Merthyr Guardian states, that on Sunday, the 18th of October, two gentlemen, the one pastor of an Independent congregation, the other a Baptist minister, having become converted to the doctrines of the Church, were ordained by the Bishop of Llandaff to cures in that Diocese.

On a recent Sabbath, fifty Roman Catholics embraced the Protestant faith in the Church of King's Court, county of Cavan, and received the sacrament.

An act was passed at the last session of the British Parliament, which, while it legalizes past marriages between a widower or widow and a sister or brother of a deceased wife or husband, declares future connections of the kind to be void.—*Southern Churchman.*

MONUMENT TO HANNAH MORE.

THE monument to the memory of Mrs. Hannah More has recently been put up in Wrington Church. It is from the chisel of that accomplished artist, E. H. Bailey, Esq., R. A., of Bristol. Its form and ornaments are Gothic, the material is the finest white marble, and the design is truly chaste and elegant. It bears upon it the following inscription:

SACRED TO THE MEMORY OF
HANNAH MORE.

She was born in the parish of Stapleton, near Bristol, A. D.
1745, and died at Clifton, September 7th, A. D. 1833.

Endowed with great intellectual powers, and
early distinguished by the success of
her literary labors,
she entered the world under circumstances
tending to fix her affections on its vanities;
but, instructed in the school of CHRIST
to form a just estimate of the real end of human existence,
she chose the better part,
and consecrated her time and talents
to the glory of GOD and the good of her fellow creatures,
in a life of practical piety and diffusive beneficence
Her numerous writings in support of religion and order,
at a crisis when both were rudely assailed,
were equally edifying to the readers of all classes,
at once delighting the wise
and instructing the ignorant and simple.
In the eighty-ninth year of her age,
beloved by her friends and venerated by the public,
she closed her career of usefulness,
in humble reliance on the mercies of GOD,
through faith in the merits of her Redeemer.

Her mortal remains are deposited in a vault in this
church-yard,
which also contains those of her four sisters, who resided
with her
at Barley Wood, in this parish, her favorite abode,
and who actively
co-operated in her unwearied acts of Christian benevolence.
Mary More died 18th April, 1813, aged 75 years.
Elizabeth More died 14th June, 1816, aged 76 years.
Sarah More died 17th May, 1817, aged 74 years.
Martha More died 14th September, 1812, aged 69 years.

This monument is erected out of a subscription
for a public monument to Hannah More,
of which the greater proportion is devoted to the erection
of a school
in the populous and destitute out-parish of St. Philip and
Jacob, Bristol,
to the better endowment of whose district church
she bequeathed the residue of her property.

INFANT SCHOOL FAIR.

THE ladies of the Mission Church of the Epiphany will hold a FAIR in the basement of said church, for the benefit of the Daily Infant School, on Tuesday and Wednesday, the 9th and 10th of February, from 11 A. M. to 9 P. M. The friends of the cause, who are willing to assist them in furnishing articles for the same, are respectfully invited to leave them with any of the following persons: Mrs. Isaac Lawrence, 498 Broadway; Mrs. David Baker, 33 Bowery; Miss Sarah Batten, 276 Greenwich-street; Miss Elizabeth R. D'Mill, 158 Mott-street; Mrs. Darius Wells, 72 Beekman street; Miss Sophia Lock, 198 East Broadway; Mrs. Mead, 66 Norfolk-street; Mrs. Henry P. Robinson, 227 Bowery; Mrs. Lot Jones, 192 Allen-street.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment the Committee have received:—

By the hands of the Rev George G. Shepard—		
From the Penny-a-Week Association of Christ Church, Stratford, for the support of a Greek girl at the Rev. Mr. Hill's school at Athens,	$6 00	
Also, new year's thank-offerings from 5 members of the same church, for the above purpose,	10 00	
Also, from the same individuals, for the mission to Persia,	7 25	
		23 25
By the hands of Rev. Dr. Eastburn— From a parishioner of the Church of the Ascension, for the China mission,		10 00
From the hands of James Swords, Esq., the following sums—		
From Rev. Paul Trapier, of Charleston, S. C., being one-quarter of the collections made at the missionary lectures in that city, for December and January,	11 25	
From the Missionary Association of St. Philip's Church—Foreign, generally, $10 13—China, 1 81—Greece, 13 cts.,	12 07	
From "A Friend," being part of a sum of $500 00, enclosed in a note to Mr. Swords, of which this sum is appropriated by the writer to foreign missions, generally,	50 00	
		73 32
By the hands of John H. Hurtin, Esq., Treasurer of the Christian Benevolence Society of St. Stephen's Church, for foreign missions,		100 00
By the hands of James Swords, Esq., for China mission, from Mrs. Benjamin Whaley, by the Rev. C. E. Leverett, Rector of Trinity Church, Edisto, S. C., received at the monthly missionary lecture,		5 00
From "*A Mechanic,*" *of Fairfield, Adams county, State of Illinois,* for the China mission, received under cover by the Treasurer, who adopts this means of expressing his grateful acknowledgements for the very interesting letter by which the donation was accompanied,		25 00
From John W. Houghton, Bozrah, Conn.,		1 00
By the hands of Alexander H. Buell, Esq., collected at Trinity Church, Fairfield, N. Y., for foreign missions,		3 00
		$240 57

HENRY CARY, *Treasurer.*

January 26, 1836.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sum, viz.

Two hundred dollars from a "Friend," by the hands of James Swords, Esq., to aid the funds of the Seminary, with the view of furnishing laborers in the extensive fields of missions.

EDWARD R. JONES, *Treasurer.*

GREEN BAY MISSION.

THE subscriber has received the following sums, to be expended in furnishing a box of clothing, &c., for the above mission, viz. Miss Drake, five dollars; Mrs. Elminger, three dollars; Miss Troup, three dollars; Miss E. McFarlan, three dollars; Miss Corré, one dollar; by Miss Allington, five dollars—twenty dollars.

The ladies of St. John's Chapel acknowledge also the receipt of the following articles for the same object. They were received before the late fire, viz. Mr. J. Hunt, one piece of flannel; Mr. Seaman, one piece of calico; Mr. Atwell, three remnants of calico; Mrs. P. McDonald, four do.; a friend, two do.; one piece of muslin, and one garment; Mr. Glenworth, twenty-four pairs of shoes; Mr. Wakeman, six pairs of moccasins, and one roll of Canton flannel; Mr. F Winston, nineteen shawls, one pair of gloves, one piece of calico, and one remnant for boys' apparel; Mrs. Shatzel, two pieces of domestic muslin.

The subscriber has also to acknowledge the receipt of a letter containing ten dollars for home missions; ten dollars for theological students, and ten dollars for the Church poor. Also, from a lady, for the benefit of the "St. John's Chapel Room," at the Seminary, a gold piece, value four dollars.

January 20, 1836. H. ANTHON.

CITY MISSION.

CHURCH OF THE EPIPHANY.

THE subscriber as Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations, for the benefit of the poor:—

From Mrs. E Skinner, two pairs of stockings, and	$2 00
From "a friend to the poor," a bundle of clothing, and	1 00
From Mrs F.,	5 00
By Swords, Stanford & Co.—	
From "A.,"	10 00
From Mrs. J. C. S., "a mite for the totally destitute,"	5 00
From "Anonymous, of Trinity Church, for the necessitous,"	5 00
From ———, "to relieve the distressed,"	5 00
From "a member of the Church of the Ascension,	20 00
"From Miss H.," a bundle of clothing for the poor.	
By the Protestant Episcopal Press—	
From a partial sufferer in the late calamity, and attendant in the First Mission Church, for the relief of those suffering from disease, and afflicted,	3 00
	$56 00

LOT JONES, 192 Allen-street.

January 27, 1836.

THIRD MISSION STATION.

THE subscriber, as Missionary of the third Mission station, acknowledges with pleasure the following receipts:—

Eight garments for the poor, from C. M. H.

Also, from "Anonymous, of Trinity Church," $5 00, for the same object.

Second-hand garments of every description for adults, of both sexes, who are desirous of attending church, are much needed, and would be received as a most welcome offering, if left at Swords, Stanford & Co., or at the residence of the Missionary.

E. B. KELLOGG, 401 Hudson street.

HOLY EVANGELISTS.

DURING the fortnight, which has elapsed since his last acknowledgment, the subscriber has received and gratefully acknowledges the following:—

Six suits of winter clothes for boys, from Master John Stanford, an article much wanted, for the poor little boys of the Sunday school.	
From a female member of the Church of the Ascension, by Swords, Stanford & Co.,	$5 00
From "Anonymous," of Trinity Church, by the same,	$5 00
From Abraham G. Valentine, of the Church of the Evangelists, for the widow and orphan,	5 00
	$15 00

HUGH SMITH.

New-York, January 27th, 1836.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

1836.		
Jan. 12—By the hands of Robert Gracie, From Russel Stebbins.	$3 00	
A gentleman of St. Thomas' Church,	2 00	
A friend to the Society,	2 00	
		$7 00
Jan. 19—From the Association of Trinity Church, Utica, per the Rev. B. Dorr,		3 10
" " From the offerings of Christ Church, Sacket's Harbor, through the Protestant Episcopal Press,		1 21
		$11 31

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

The following tracts being just published, the members of the Society are respectfully invited to call at the Depository Press Buildings, 46 Lumber-street, for their copy to which they are entitled, viz.—

Episcopacy Examined and Re-examined.
The Collier Boys.
A Word to the Soldiers.
Saturday Night, a Dialogue.
To the Afflicted.

Several more are now in press, and will soon be ready for circulation; to aid in this work, subscriptions and donations will be thankfully received as above, or at the Protestant Episcopal Press.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer book Society, acknowledges the receipt of $50 from the "Christian Benevolence Society of St. Stephen's Church, New York, by their Treasurer.

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of the following:

Five dollars through Messrs. Swords, Stanford & Co, from "Anonymous, of Trinity Church, for the relief of the necessitous poor."

Also, through the same, $5 00, "for the poor of the Church of the Nativity, from a lady of the Church of the Ascension."

W. F. WALKER.

New-York, January 27, 1836.

P. S.—Note from "a friend," with its contents, is received, for which the unknown author will please accept many thanks.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of the following sum:—

One hundred dollars from the "Female Association of the Church of the Epiphany, Philadelphia, for the Promotion of Christianity," being amount of the pledge given by the Rev. Dr. Tyng, in August last, to the permanent fund of this institution.

FLOYD SMITH, 46 Lumber-street.

January 25th, 1836.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 27th, from the following persons, viz.

John A. Denison—Postmaster, Westport—Stephen Warren—James E. Hoyt—Mr. Hinckly—Postmaster, Brunswick—Bishop Onderdonk—Rev. Stephen Elliot, jun.—Rev. G. W. Freeman, *with remit.*—Postmaster, Boston—Joseph Whetham—Mrs. Horton, *with remit.*—Rev. N. H. Cobb, *with remit.*—George Rowland—Rev. D. C. Page—Postmaster, Woodstock, Vt.—Joseph Gill, 2.

Received by the Gen. Prot. Episc. S. S. Union.

W. H. Lacy, 3—J. Packard—Samuel B. Shaw, *with remit.* Julius Hale, *with remit.*—Mrs. C. Mancius, *with remit.*—P. E. Demill, *with remit.*—Rev. John L. Watson—Rev. R. Willetson—Postmaster at Seneca Falls, N. Y.—Postmaster at St. Albans, N. Y.—John C. Pechin, *with remit.*—Postmaster, Allen Hill—Wm. Marshall & Co.—Thomas Lattimer—Postmaster at Poland, N. Y.

TO EDITORS.

THE late Editor of the Protestant Episcopal Pulpit being deceased, the establishment, with the back volumes and numbers, will be sold on favorable terms.

The fifth volume is just completed, and the first number of the sixth volume is now in the hands of the printer. The Pulpit has a good list of subscribers, and agents in almost every State and city in the Union. Application must be made immediately to J. C. Smith, 65 Wall-street.

N. B. All persons owing the Pulpit for subscriptions or otherwise, will please call and settle the same with J. C. Smith, 65 Wall street, or forward the amount due by mail, free of postage.

ANN MOORE, Administratrix, } of John Moore,
J. C. SMITH, Administrator, } deceased.
New-York, January 20, 1836.

From the British Magazine.

The Advent.*

"In my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job xix.

Mortal eye shall see thee soon,
Ear shall hear thee! it may light
In the calm of summer noon,
Or in silence of the night,
When thy glory from afar shall be known,
As beneath thy feet the sky
Bends her crystal canopy,
Seen in terror's panoply,
Coming down.

As on the stricken lyre,
When the unnumber'd trembling goes,
Or the flood of morning's fire
Breaks upon the night's repose,
The universe shall rise at thy coming!
When the sun shall make his bed,
Moon and stars shall shake with dread.
And the archangel, at whose tread
Earth shall ring,

Shall descend with a shout!
I, in flesh, shall stand and see
Countless multitudes throughout,—
Thy full countenance on me!
'Mid innumerable hosts on each one—
As in grains on glittering beach—
As in waves in ocean's reach—
With his full-orb'd eye in each,
Shines the sun!

Again, as man below,
Though for justice armed, yet
O'er thee love's celestial bow,
Like a radiant glory set,
Encompassing the terrors of thy throne,
As beside thy tomb of yore,
Or by Galilean shore,
With the form that dies no more,
Seen and known.

As caught from Bethany,
In a cloud of glowing sheen;
As on the right hand on high,
By the dying Stephen seen,
Binding in Infinity to a span!
As when girt with golden zone,
As when on the cloudy throne,
By thy loved disciple known,
Son of Man!

O thought, to spirit frail
Soothing sweet, when tremblingly
Death withdraws thy eternal veil,
And the Accuser standeth by,
In pitying flesh to see thee, form benign!
Form the failing hand may hold,
And the sinking eye behold,
Seen again, as then of old,
Power divine!

Not as on Sinai's height,
Nor with glory's withering glance,
But to our weak mortal sight
Tempering thy full radiance,
That we may to our weakness welcome thee;
To thy searching, healing eye,
Lo, beneath thy feet I lie;
Lord, a sinful man am I,
Stay with me!

Hope's lamp that lit the way,
Faith the pilgrim's staff shall fail,
With her mantle on that day
Love shall stand, love shall prevail,
Let that love familiar grow with thee now,
Where the lowest place is found,
Mercy's hand, or sorrow's wound,
Where chaste thoughts with prayer abound,
There art thou!

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* This hymn is intended to allude to the consolation to be derived from the personal appearance of the Son of Man, so often alluded to in Scripture.

From Dr. Croswell's Funeral Discourse.

HON. NATHAN SMITH.

Here, then, we turn away from the contemplation of the *great* man, and dwell, even with increased satisfaction, upon his character as a *good* man. In tracing him in life, it was proper to speak of his *greatness;* but now that he is prostrate in death, his *goodness* should constitute the theme of our commendation, and the ground of our hope and consolation. The great men of the earth must soon descend to one common level; but good men shall live on, in the memory of their fellow-men, until thrones, and dominions, and kingdoms, shall vanish away; and still shall they live on, in bliss unspeakable, in the bright mansions of the Father's house, whose foundations are eternal.

In speaking of our departed friend, as a good man, I mean to employ no vague or indefinite language. He was a Christian—an exemplary Christian. As such he lived—as such he died.—In his religious character there was nothing obtrusive or ostentatious. He entered into his Christian relationship with childlike docility and meekness. And in his daily duties, it was evidently his highest desire, to fill up the measure of the divine requirements, *to do justly, to love mercy, and to walk humbly with his* God. But still, his whole conduct furnished abundant proof that he was not ashamed of the Gospel of Christ. Regular, uniform, and constant, in his observance of all the external forms and ordinances of his Church, he presented himself as a humble and devoted supplicant at the foot of the cross. He looked for salvation through the merits of Christ alone; and in his mercy, he manifestly placed the most implicit trust and confidence. But his was a faith neither dead nor unprofitable. It was an operative principle, constantly working by love, and bringing forth the abundant fruits of righteousness. Having believed in God, he was ever careful to maintain good works: thus uniting in his profession and practice, the graces of external order with the beauty of holiness; and exhibiting throughout, the admirable characteristics which constitute THE GREAT AND GOOD MAN.

* * * * * *

THERE IS BUT A STEP BETWEEN US AND DEATH.

We are taught by the daily instances of mortality, and more especially by the present case, that *there is but a step between us and death:* and although it is so ordered in the counsels of heaven, that our friend has passed away a little before us, yet we must be sensible that we are treading close upon his footsteps, and shall soon reach the goal, to which every fleeting breath is hastening us. This is the momentous truth, which the solemnities of this day should teach us. And though there may be many who will not realize it, there must be others who cannot turn with indifference from the application of the lesson. To those who have passed the meridian of life, no truth can be more apparent, than that which our subject teaches. To those whom time has made familiar with many annual revolutions—who have seen a long course of years pass by them, like the shadows of a summer cloud—and who have, during their protracted pilgrimage, parted with many a contemporary and companion, many a near and dear friend—to these it is no strange or unaccustomed reflection—it is no new and startling declaration—that a few more steps, at most, must bring them to the closing scenes of their journey. They know and feel that "death, like a narrow sea," is all that divides them from an eternal state. And shall we not all, with that intensity of interest which the case demands, endeavor to make a profitable use of this affecting lesson?

Retirement is the best state for the mind of man: *solitude* the worst. In complete solitude the eye wants objects, the heart wants attachments, the understanding wants reciprocation. The character loses its tenderness when it has nothing to love, its firmness when it has nothing to strengthen it, its sweetness when it has nothing to soothe it, its patience when it meets no contradiction, its humility when it is surrounded by dependents, and its delicacy in the conversation of the uninformed. Where the intercourse is very unequal, society is somewhat worse than solitude.—*H. More.*

THE SACRIFICES OF THE SINNER.

The sinner is required to sacrifice all his *time* to the service of his master. He enjoys not even the poor privilege of the ordinary slave. The sabbath is no day of rest to him. The return of a holyday brings no relaxation of his labors. The hours of repose allow no peaceful slumbers to visit his pillow. The sinner's week has no sabbath—the sinner's year, no holyday—the sinner's night, no hour of repose. The haggard image of vice haunts him, like the night-mare, even in his transient sleep. His tortured thoughts wander, like the troubled ghost of fable, even in the dark and silent watches of the night. He is allowed no time for retirement or for reflection. Sin demands every moment of his life; and the master who lays his votaries under eternal bonds, is not to be defrauded even of the little span of time which this life affords. * *

And is not this enough? No, brethren, no! Sin is not satisfied with all these sacrifices. After its votaries have given up their time—their honor—their credit—their reputation—their property—their health—their peace—their comforts—all the enjoyments of life—and even life itself—Sin, like the grave, still cries for more—still is unsatisfied—until the soul is offered up at its unhallowed shrine! And, dreadful consideration! this demand is also complied with. The soul is sacrificed.

And from this sacrifice, we learn the *duration of the servitude of the sinner.* It is expressed in one word—that duration is eternal. * *

THE CONTRAST.

Religion imposes no irksome duties upon its votaries. It requires no unreasonable sacrifices—no surrender of the honor, the credit, or the reputation. It makes but a moderate demand upon the property; nor does it require any sacrifice of health, or peace, or comfort, or any of the rational enjoyments of life. None of its services are rendered upon compulsion; but those who serve Christ, serve him freely and voluntarily. The duration of this service is, indeed, everlasting; and from this circumstance, it derives its principal value and importance. It is a consideration full of joy and comfort to the Christian, that the delightful service which he commences in this world *shall never end.* Finally, the service of Christ is not dictated by that slavish *fear*, which would drive its victims down the precipice of despair and ruin; but by that *love*, which induces the faithful votary to surmount every obstacle—to climb the most rugged steeps—that he may eventually attain to the pinnacle of that *rock*, whose base is faith and hope, and whose summit reaches to Heaven.

Dr. Croswell's Sermon on the Slavery of Sin.

From Jarvis' Sermons.

PUBLIC WORSHIP.

We are going to offer up our homage to the great Lord of earth and heaven; who witnesses every action we perform, and reads the very secrets of our hearts. We must therefore hearken to the counsel of Solomon, the wisest of men. "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil." It is a solemn and a serious thing to appear in the more immediate presence of Jehovah. We should therefore prepare ourselves beforehand by suitable meditations. We should reflect upon his awful majesty, his infinite power, and the innumerable retinue of the heavenly host which continually surround his throne. We should then consider our own insignificance, that we are but dust and ashes, the creatures of a day's existence, and rebels against that Almighty Being from whom we have received every thing we possess. These reflections, with the Divine blessing, would have a tendency to bring our minds to a proper frame; and we would be ready to say with the prophet, "The Lord is in his holy temple; let all the earth keep silence before him." With such a preparation as this, the sublime service of our Church, when entered upon, will have a blessed effect. When we "pray with the spirit, and with the understanding also," our noble liturgy seems no longer to us to be a dull, unmeaning repetition; but admirably comprehensive, and calculated to express every thing which a penitent, weary and heavy laden with his sins, could desire. The form of praise and thanksgiving to the Deity is also delightful. For the most part, we celebrate the goodness of Jehovah in the language of inspiration; in words which were indited three thousand years since; which were used by prophets and apostles, evangelists and martyrs, who are now singing the praises of their God in the realms of glory. We hear also in the lessons the word of revelation proclaimed to us, and afterward expounded by the messenger of the Lord of Hosts. These are some of the privileges attendant upon the public worship of the Church, when entered upon with seriousness, and a proper sense of the presence of the Deity. My brethren, can we regret then that the most prominent part of the observance of the sabbath consists in attending upon, and endeavoring to profit by this worship? And can we wonder that if we absent ourselves from it through insufficient causes, that we subject ourselves to censure? The honor of being permitted to appear before God is great, and his condescension is wonderful, in being willing to hear our addresses. Let us then esteem the blessing as we ought, and every one confess with holy David, "I was glad when they said unto me, let us go into the house of the Lord."

From the Spirit of Missions.

THE SPIRIT OF MISSIONS.

The spirit of missions is the spirit of our religion—emphatically, it is the spirit of our Church. It fired the Apostles' hearts at first to plant it. It ever since has fired the hearts of their successors to tend and water it. It has been kept like a pure vestal flame upon the altars of the Church of England. It sent her Middleton and Heber to India. It has carried her evangelists and teachers wherever the foot of man has trod. It brought to the land which we inherit and inhabit the faith and worship in which our souls rejoice. Friends, brethren, and fathers, shall we not acknowledge, shall we not repay the pious debt? Shall we not transmit to others, and still to others, even to generations unnumbered and unborn, the rich inheritance which we enjoy? Let us arise, then, in the strength and name of God, and gird ourselves like men for the performance of this most glorious, this most charitable work! The experience of the year just closed demonstrates that there is not wanting the ability, nor yet the inclination to discharge it. It is knowledge that we need—it is system—it is union, and purpose, and untiring perseverance and action. The plan before us offers them. Its success, thus far, gives pledge and promise of its future efficacy. Let us accept, let us pursue the glorious, the auspicious omen. *For Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!* Above all, brethren and fathers, let us pour out before the Giver of increase our fervent and untiring prayers, that he would be pleased to *make his ways known unto all men, his saving health to all nations;*—that the light of his glorious Gospel may shine unto all lands, and that "all who receive it may live as becomes it;"—that he would "have mercy upon all Jews, Turks, infidels and heretics, and take from them all ignorance, hardness of heart, and contempt of his word, and so fetch them home to his flock, that they," and we, may be saved with the remnant of the true Israelites, and made one fold under the "one" great "Shepherd, Jesus Christ our Lord!"

From the British Magazine.

CHARITY.

I cannot believe that men would be so dull, so unbelieving, that we should have so few instances of self-devoting charity; that men would think our Saviour's precepts so impracticable; that we should be giving hundreds instead of thousands, thousands for tens of thousands; that we should so shut up all the bowels of compassion to our poor brethren, who, untaught, unrecalled, without (as far as we are concerned) one warning voice, have fallen back into the dominion of Satan; that we should fall so far short of the ages which we call "dark," in self-denying Christian charity, did we, the clergy, more faithfully, more explicitly, more uncompromisingly demand for our God what is his due, and from our fellow Christians what would be their everlasting reward.

We are afraid of seeming to exalt human merit; we speak of pardon, acceptance, reconciliation; but we shrink from speaking of what is one great end and object of our pardon, acceptance, reconciliation—viz. God's glory in our acceptable labor and service through his great strength, and—reward proportionate. The very name "reward" sounds strangely to us; and yet it is our blessed Saviour's promise, "*Great* is your reward in heaven." And thus, since we have lost sight of one main-spring to noble Christian action, which God has placed within the heart of man, can we marvel at the poorness of our attainments? Yet they are not *our* works but God's, "who worketh in us to will and to do of his good pleasure." Why then should we shrink, or rather is it not ungrateful to shrink from declaring that they *are* good works, because wrought in Him and by him, by the strength which he supplies us as being members of his Son; and that he will reward us openly?

THE SUNDAY SCHOOL.

It is by far too little regarded that the Sunday school is the nursery of the Church. The children are to take the places of the fathers. They should be prepared to do so. It is a preparation which by no means comes of course. It requires for its accomplishment pains, prayers, and patience. If the labors of the pastor to feed the Saviour's lambs, be not encouraged and assisted by the parents, he can but toil in vain. And, in vain, if the prayers of the people be not offered in their behalf, will pastor and teachers work, and watch, and pray. The congregation is by far too little interested in this subject. A few that are parents, but by no means all that are such, seem to view it as they ought. There is no evidence that the mass of the people have it in their thoughts at all. Let it be considered that in Christ's flock there are young as well as old. All alike have souls. All, by nature and in practice, are sinners. All, to be saved, must come to Christ. Little children, if they come, must be brought to him. While the duty of the pastor is most cheerfully allowed to receive them into the Saviour's fold by baptism, to feed them faithfully with milk, "to bring them up," till they are of full age, "in the nurture and admonition of the Lord," it must be seen at once that this requires the permission, not only, but the support and encouragement and fervent intercession with the Lord, of the parents, and other guardians of their helplessness. And while the value of their services who faithfully devote themselves to aid the pastor in this arduous work should be most gratefully acknowledged, there is no authority for the impression that their zeal and diligence warrant others in indifference, or release any who are "strong," from the resulting obligation "to bear the infirmities of the weak," and not to please themselves. Let every parent do whatever can be done to strengthen for this great charge the pastoral hands, and to encourage the teachers' hearts. And all of you, whether parents or not, remember the Saviour's precept, to "let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." There is no relation in which this duty is so urgent, none in which its due discharge is so encouraged, as that which binds you to the little children of Christ's flock.—*Rector's Christian Offering.*

THE EVENING HOUR.

Evening is the time for remembrance; for the powers of the mind having been all day in exercise, still retain their activity, and being no longer engaged in necessary or worldly pursuits, branch out into innumerable associations, from things present and visible, to those which are unseen and remote, and which, but for such associations, might have been forgotten. The evening melody of the birds stealing gently upon the humid air, and heard more distinctly than their noon-day song, calls up the image of some friend with whom we have listened to that sound; nor can we pursue our wonted evening walk without being reminded by the very path, the trees, the flowers, and even the atmosphere, of that familiar interchange of thought and feeling, never enjoyed in such perfection as at the close of day. But above all other ideas connected with this hour, we love the repose of evening. Every living creature is then sinking to rest, darkness is stealing around us like a misty curtain, a dreamy languor subdues our harsher feelings, and makes way for the flow of all that is tender, affectionate, or refined. It is scarcely possible to muse upon this subject without thinking of the return of the wanderer, the completion of labor, the folding of the weary wing, the closing of innocent eyes in peaceful slumber, the vesper hymn, and the prayer or thanksgiving with which every day should be closed.

How is it, that when there is so much even in external nature to remind ungrateful man of his duty, he should be backward in offering that tribute which is due to the Author of all his blessings? Is it so hard a thing to be thankful for the bountiful sun, when we see what a train of glory goes along with his departing light? For the gentle and refreshing dews which come with timely nourishment to the dry and drooping plants? For those very plants, and their unspeakable utility and beauty? For all that the eye beholds of loveliness or magnificence, or that the ear distinguishes of harmony? But, above all, for that unwearied sense of enjoyment with which it is possible for man to walk through the creation, rendering thanks to his Creator at every step.—*Protestant Episcopalian.*

PREPARATION FOR DEATH.

What is the life of the greatest part but a continual tossing betwixt vain hopes and fears? All their days are spent in these. Oh! how vain a thing is a man even in his best estate, while he is nothing but himself,—while his heart is not united and fixed on God, and he is disquieted in vain. How small a thing will do it! He needs no other than his own heart; it may prove disquietment enough to itself: his thoughts are his tormentors.

I know some men are, by a stronger understanding and by moral principles, somewhat raised above the vulgar, and speak big of a constancy of mind; but these are but flourishes, and acted bravery. Somewhat there may be that will hold out in some trials, but it will fall far short of this fixedness of faith. Troubles may so multiply, as to drive them at length from their posture, and may come on so thick, with such violent blows, as will smite them out of their artificial guard, disorder all their Seneca and Epictetus, and all their own calm thoughts and high resolves. The approach of death, though they make a good mien, and set the best face on it, or if not, yet some kind of terror may seize on their spirits, which they are not able to shift off. But the soul trusting on God is prepared for all, not only for the calamities of war, pestilence, famine, poverty, or death, but when in the saddest apprehensions of the soul beyond hope, believes against hope; even in the darkest night, casts anchor in God, reposes on him when he sees no light. (Isa. l. 10.) 'Yea, though he slay me,' says Job, 'yet will I trust on him,'—not merely, though I die, but though he slay me: when I see his hand lifted up to destroy me, yet, from that same hand will I look for salvation.—*Archbishop Leighton.*

COMPARATIVE EFFORT.

There are those who would gladly "lay up treasures in heaven" by parting with their treasure here, who would make sacrifices, who look with sickening hearts at the undisputed reign of Satan in portions of our metropolis, at the spiritual starvation of myriads "baptized into the same body" with themselves, who would gladly contribute their share if they were but directed. I would not say any thing disputable upon such a subject as this; yet this might be said without offence, that while we have been circulating the Bible in foreign tongues, sending forth missionaries into the isles of the sea, educating slaves, assaying the conversion of the Jews, we have fearfully neglected a domestic duty. And it is idle, and worse than idle, to speak—I will not say boastfully, (although this also were probably very true,) but exultingly, of the hundred or fifty thousands annually collected for the one or the other religious purpose abroad, while our own homes are left desolate. At all events, this we should have done, and not left the other undone.

British Magazine.

From the Christian Advocate.

A CHRISTMAS ENIGMA.

There is a small number of people scattered here and there in the world, of whom authentic history gives the following description:

They partake of flesh and blood in common with the rest of mankind, and yet are not of this world, but are born from above.

Their members are mortified; yea, their bodies are dead, yet full of life, activity and vigor.

Their life is supported by seeing an object which is invisible, and which no man can see and live.

They walk not by sight, but still they walk in the light and see whither they go.

There is in them more carefulness than in other people, and yet they are careful for nothing, and cast all their cares upon another.

Though they take no thought for to-morrow, yet they constantly look forward, and diligently provide for the time to come.

While they cross and deny themselves, they invariably pursue their own pleasure and interest.

Their conversation is without covetousness, and yet they covet earnestly the best things.

They are content with such things as they have, and still ardently reach after some things which they have not.

They are so poor that they have nothing, and so rich that they have all things.

Though they are not their own, they are free men; though servants to all men, they are free from all, and under bondage to none.

They love their relatives, friends, and neighbors, yea all men as themselves, and yet hate father and mother, brethren and sisters, wives and children.

Though they are subject to rulers, obey parents, and honor all men, yet they call no man their father, or their master on earth, and will not be the servants of men.

They delight to be often alone, and when they are alone they are in the best company, and enjoy the sweetest communion.

Though they have put away all bitterness, anger, and malice, there is in them for this reason, the more indignation, the more revenge.

They bear all things, but fight daily; follow peace with all men, but contend earnestly, and are engaged in a continual warfare.

They are without strength, but can do all things, and they are then strongest when they are weakest.

This seems perhaps a strange character, but it is a real one, and it is much to be wished it was more common. When it is general the world will be happy.

From Jarvis' Sermons.

FAITH WORKING BY LOVE.

As assuredly as there can be no justification without faith, so there can be no sanctifying faith unless it works, that is, evinces itself by love or charity. The exercise of this grace must form the employment of the saints on earth, and hereafter it shall be the most delightful occupation of heaven. It must be somewhat different, it is true, in its operations in another world; still the principle must be the same as in this. Here the exercise of many of its duties is attended with sufferings and temporary privation. There there can be no privation, but a continual interchange of love and bliss. It must be confessed that the standard of Christian charity, as set forth by the apostle, is a high one. But you must remember for your encouragement, that it is not supposed that all its requisitions can be at once complied with. The grace of charity is a growing virtue. Its beginnings may be small, and yet built upon a correct foundation. But as the Christian advances in life, his charity must increase with his years. He must wax riper and riper in his love to God and man. He may frequently, notwithstanding all his watchfulness, find cause to lament his deficiencies: but if he finds that he is advancing, he need not be discouraged. There can be no perfection in this world, though we are culpable if we do not strive to be as perfect as we can. "Forgetting those things which are behind, and reaching forth unto those things which are before, (we must) press toward the mark, for the prize of the high calling of God in Christ Jesus."

From Cogswell's Sermon.

THE FAITHFUL COMMUNICANT.

He who comes to the Lord's table, comes to show to God that all his hope is in the Lord his God, who hath purchased him with his blood. He comes to show that he is in himself a perishing, an undone sinner; but that in the death of Jesus he finds an atonement for his sins; in the offering of Jesus he has his only hope! O, then, how inconsistent are ye, brethren, if any such are here, who come to the Lord's table, while ye have the least idea that any thing which ye can do is in itself acceptable unto God, or build one hope of pardon or acceptance on any service, any duties of your own performance. Ye come to make a profession of hoping *only* in the Lord's death; yet ye come, hoping that your own services are not utterly worthless, that there is something acceptable to God in the duties which ye pay him. And while ye thus come claiming the benefit of Christ's death, yet clinging to the hope of the acceptance of your own righteousness, are ye not sewing a piece of a new garment, the white robe of Christ, upon the old, the filthy rags, with which the self-righteous soul is clothed? Nay, brethren! *the whole work* is of Christ; he must be all in all, or he will be nothing: in his death is the only righteousness ye can hope, and while ye have one particle of trust in any thing of your own, ye are dishonoring Christ, and the perfection of his work. Oh then, while self reigns—while ye look to any thing but the death of Jesus, either for justification or for holiness,—Oh presume not to come to *show His death to* God as your only ground of hope, lest by such hypocrisy ye bring his blood upon your heads, and eat and drink your own damnation.

THE LITURGY AMONG THE AUSTRALASIANS.

A missionary, witnessing for the first time a congregation of Christian New-Zealanders, thus describes the scene:—

"It is a gladdening sight to see and hear the natives at prayers. Religious worship is generally conducted by a baptized native Christian. Their language conveys in its tones something peculiarly devotional. The Confession, the Lord's Prayer, and other parts of our beautiful Liturgy, sound, in the native tongue, really awe-inspiring. Every morning and evening, the chief and the slave, the once cannibal warrior, and the smiling babe, are to be found together prostrate before the mercy-seat of their God and Saviour. If any one's heart wants animating toward missions, he should witness this sight: if he did not soften, he must be, indeed, harder than the nether mill-stone. We can now adopt the language of the Prophet: '*From the uttermost parts of the earth have we heard songs, even glory to the righteous!*'"

The same is the testimony of another missionary:—

"It was very gratifying, and I may say truly affecting, to hear the native responses, for the first time, last Sunday morning. Never in England have I heard any to come up to it. All the voices seem to join in, and keep exact time together; and the language, with pure native pronunciation, is really melodious. A marked attention was observed during the whole service. The impression produced on my mind will not be easily forgotten, though I cannot describe it."

Gambier Observer.

BISHOP AYLMER.

We know of few deaths recorded in the pages of Christian biography, more impressive than that of this singular, and in many respects excellent man. His last days, it may be truly said, were "beautiful exceedingly." When asked how he felt, he answered, "I thank God, heart-whole;" then laying one hand upon his breast, and lifting up the other to heaven, he said, "The glory above giveth no room for sickness."—When death was rapidly approaching, "Let my people know," said he, "that their pastor died undaunted, and not afraid of death! I bless my God I have no fear, no doubt, no reluctation, but an assured confidence in the sin-overcoming merits of Jesus Christ." Happy the minister, who, at his death, can leave, in the letter or the spirit, such a testimony for his flock. Happy the man, whether minister or not, who is preparing himself by dying daily to the world through Christ, to die at last so triumphantly.

On occasion of Bishop Aylmer's death, the quaint, but poetical Francis Quarles published several elegies. The following is one, worth transcribing for its appropriateness and spirit:—

I wonder'd not to hear so brave an end,
Because I knew, who made it, could contend
With death, and conquer, and in open chase
Would spit defiance in his conquer'd face—
And did. Dauntless he trod him underneath,
To show the weakness of unarmed death.
Nay, had report or niggard fame denied
His name, it had been known that Aylmer died.
It was no wonder to hear rumor tell
That he who died so oft, once died so well.
Great Lord of life, how hath thy dying breath
Made man, whom death hath conquer'd, conquer death!

Gambier Observer.

Cheerfulness is the best promoter of health. Repinings and secret murmurs of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those violent ferments which stir up the blood, and those irregular motions which they raise in the animal spirits. Cheerfulness bears the same friendly regard to the mind as to the body; it banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm, keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity. We seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health.

Addison.

When we see how little is done, how little effect the Gospel hath, for the most part, it may make many a sad misgiving heart among us.

Howe.

Good affections are highly valuable, but to them we must never entirely trust our conduct; they must be supported by fixed principles, cultivated in the understanding, and rooted in the heart. Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure and endure pain, when either of them interferes with our duty. Let us always remember that without fortitude there can be no perseverance in virtue.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

SUNDAY SCHOOL VISITER.

Just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRINT.